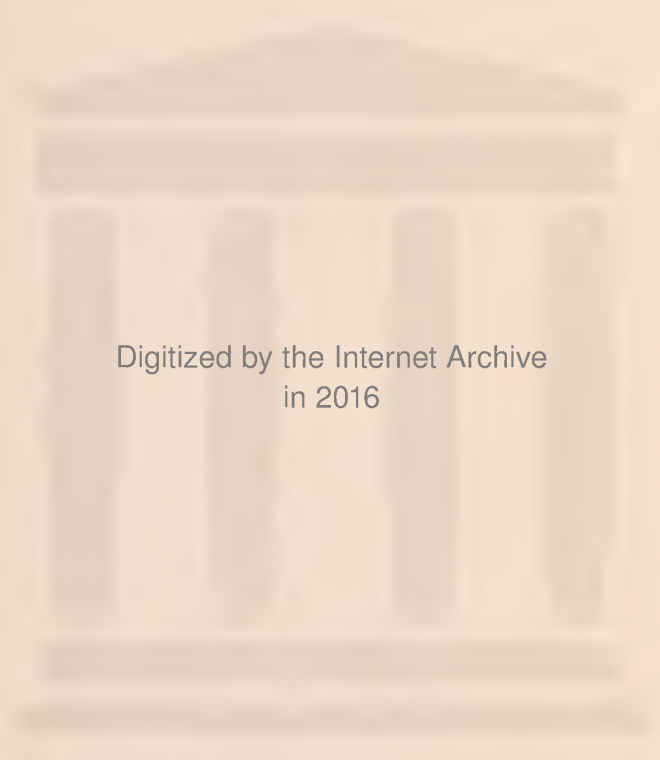


SCC #10,961 v.3

The Chinese repository



Digitized by the Internet Archive
in 2016

THE

✓
CHINESE REPOSITORY.

VOL. III.

FROM MAY 1834, TO APRIL 1835.

CANTON:
PRINTED FOR THE PROPRIETORS.
1835.

THE UNIVERSITY OF CHICAGO

LIBRARY

1000 S. MICHIGAN AVE. CHICAGO, ILL. 60607

1000000

UNIVERSITY OF CHICAGO PRESS

1994

I N D E X.

ABEL's natural history of China	86	Bonin islands Japanese account of	510
Account of an unsuccessful scholar	119	“ “ recent visit to	514
Acheen in Sumatra - -	316	Borneo, people of, at Singapore	388
Acquittal of a murderer -	95	Bribery and sacrilege - -	578
Address of gov. of Philipp. islands	573	Bridges over canals - -	125
Agriculture in China -	121	British authorities, commission to	143
“ antiquity of -	122	“ “ in China	324,345,472
“ implements of -	126	“ “ arrival of	144,190
Alemanaka Hawaii - -	569	“ “ situation of	472
American Merchant's remarks	406	“ relations with China -	406
Anatomy of a small foot -	539	Burmah, sketch of missions in	89
Anglochinese college, origin of	183	“ mission, state of -	92
“ Kalendar for 1834	44	“ converts in - -	439
“ “ for 1835	535	Burman ambassador, death of	48
Argyle, seamen of the	478	Burmese Christian books -	93
Arrian's account of the Sinæ -	108	CAIRO, notice of - -	254
Attila's invasion of Europe -	216	Canfu, situation of - -	115
“ battle with Theodoric	219	Cannon foundry - -	536
Auber's intercourse with China	134	Canton, regulations of port of	536,579
Australian almanac for 1834, -	185	“ seamen in - -	376,475
BAMBOO, description of the -	262	“ Register, -	43,282,573
“ cultivation of -	263	“ local officers of -	577
“ uses of the -	265	Ceylon mission - -	40
Bamhooing, a punishment -	267	Chancellor Le, remains of -	48
Batavia, mission at - -	438	Chang Heenchung, the rebel -	525
Battaks, murder by - -	312	China, conquests of -	445,522
“ country of the -	320	“ promulgation of gospel in	428
“ cannibalisin of the -	321	“ Christian missions in	559
Battle at the Bogue - -	334	Ching Chelung, the pirate -	63
“ with the pirates -	78	Chinese and English dictionary	152
Batu khan, acts of - -	111,446	“ Magazine - -	185
Beaver, account of the -	550	“ classics - -	97
Beechy visits the Bonin islands	512	“ “ love for -	564
Beggars in Canton - -	96	“ origin of the - -	213
Beighton, Rev. T., at Penang	222	“ at Japan - -	211
Benyowsky's adventures -	496	“ officers visit Lord Napier	237
“ arrival in Formosa	497	“ girls, education of -	42
“ proceedings there	498	“ poetry, treatise on -	41
Beverages of the Chinese -	464	“ histories - -	54
Bible among the Jews in China	175	“ historians - -	60
“ cost of Chinese - -	247	“ pirates - -	62
Black lines in Canton - -	576	“ wars, account of -	518

Chinese peasant, Hoo Loo. -	489	Difficulties of Chinese missions	245,429
“ metallic types -	248,528	Dishes of the Chinese -	466
“ stereotyping in -	530	Dispute and controversy -	140
“ Commercial Guide -	386	Disposition of the Chinese people	436
“ diet of - - -	457	Distribution of books in China	246,567
“ beverages of - -	464	Domestic animals of the Chinese	463
“ cooking - - -	465	Douglas' view of England -	304
“ written language -	14	Dragon boats, festival of -	95
“ writing, origin of -	15	Drought at Canton - -	577
“ mode of writing -	37	Dutch embassy to Peking -	417
“ styles of writing -	21	“ in Japan - - -	209
“ language, orthography of	24	Dyer, Rev. S. at Penang -	227
“ “ sounds in -	29	“ moveable types of -	248
“ “ radicals in -	32	EARLY intercourse with China	107
“ “ nations -	3	Earthquakes in China -	344
“ “ dialects of -	3,484	Eating, mode of - - -	467
“ “ character of -	5	Education of Chinese girls -	42,565
“ “ aids to study -	11	Egypt, climate of - - -	255
“ “ difficulties of -	432	Ellis' preface to Gutzlaff's voyages	415
“ oral language -	480	Emperor's reply to memorial -	336
“ “ “ nature of -	481	“ edict of punishment -	336
“ “ “ characterist. of	484	“ mandate - - -	337
Christian missions -	40,428,559	“ edict on Lord Napier's	
“ books in Burmese -	93	“ departure - - -	342
Chronica de Macao - -	536	“ “ for a new chief -	344
Clavijo's embassy to the khan	113	“ “ against opium -	487
Coir rope made from palm -	269	“ letter to Dutch embassy	417
Cooking of the Chinese -	465	Empress, new - - -	486,578
Collidge's Dr., note to merchants	281	Encouragements to missions -	245,433
“ statements -	283,348	English trade stopped -	235,238,326
“ and Anderson's account	284	“ “ opened - - -	349
“ ophthalmic hospital -	364	“ at Japan - - -	210
“ letter to Lord Napier -	373	Epitaph on Dr. Morrison -	176
Commission of British authorities	143	Ernine, account of - - -	549
“ members of -	143,475	Examinations, literary -	235,488,578
“ at the city gates -	480	“ military - - -	344
Comparison of modes of printing	246	FAH TE or flower garden -	86
“ of bamboo and palm -	261	Females, education of Chinese	42
Confucius, writings of - -	99	“ small feet of - - -	537
Consoo charge - - -	424	Festival of dragon boats -	95
Constant Reader, letter from a	394	Fish used by the Chinese -	462
Contribution, &c. of Macao -	289,533	Fooyuen, arrival of a new -	47
Corvino's mission to China -	112	Foreign intercourse with China	417
Cost of living in China - -	469	Foreigner, letter from a -	396
DAIRA of Japan - - -	195	Formosa, Benyowsky at -	497
Death of Dr. Morrison - -	177	Foxes which produce fur -	551
“ by opium - - -	142	Frigates enter the Bogue -	333
“ of prisoners - - -	48	“ attack the forts - -	334
“ of Burman envoy - -	48	“ “ effect of - - -	335
“ of imperial ministers -	93,578	“ leave Whampoa -	283,339
“ of Lord Napier - -	275,281	Fruits cultivated in China -	460
Decree of Don Pedro - -	301	Funeral of Dr. Morrison -	178
Defense of the gospel in Malay	161	“ of Lord Napier - -	281
Dialects of China - - -	484	“ sermon on Lord Napier	271
Diet of the Chinese - - -	457		

Fur trade, account of - -	548	Hoppe's lady visits the factories -	47
“ animals producing - -	549	“ visit to the factories -	15
“ imports into Canton -	558	“ family arrives -	440
GABREL de Forres, address of	573	“ domestic, arrest of -	488
Garden vegetables of Chinese	459	Hospital for seamen -	373, 475
Genghis khan, acts of -	443	“ law concerning -	476
Geology of China - -	87	“ ophthalmic at Macao	364
“ of Canton and vicinity	88	“ plan of a floating -	375
Glasspoole, captivity of Mr. -	74	Howqua's interview with Dr. Col-	
“ account of pirates by	75	lege - - -	283
Gospel, defense of - -	161	Hudson, statement of Mr. -	479
“ promulgation of, in China	428	“ Bay fur company -	555
Gov. Loo's edict to hong merchants		Hulagu khan, acts of -	415
to go to Macao	187	Huns, account of - -	211
“ “ “ on Lord Napier's		“ inroads into Europe -	215
arrival	188	“ present condition of -	220
“ “ “ rank - -	189	IBN BATUTA's adventures -	109
“ “ “ stopping trade	238	Imperial commissioners, -	192, 285
“ “ “ on leniency	286	“ “ death of	344
“ “ “ against vice	391	“ edicts - -	336, 342, 487
“ “ feelings and anxieties	326	Implements of husbandry -	126
“ “ preparations for war	337	Ince, death of Rev. J. -	226
“ “ memorial on Lord Na-		Insurrection in Szechuen -	536
pier's arrival -	327	Intercourse between English and	
“ “ “ on Lord Napier's		Chinese - - -	285, 361
departure -	340	Inundation at Canton - -	96, 143
“ “ degradation of -	337	“ repairs made for	488
“ “ restoration of -	313	“ in Keangsoo -	144
“ “ visits the factories	45	Irrigation in China - -	125
“ “ reviews the military	47	JAGGERY, sugar from the palm	270
“ “ orders a fast -	96	Jambi in Sumatra - -	319
“ Le recall of - -	48	Japan, situation of - -	145
Grains raised in China -	458	“ divisions of - -	148
HANGHOW foo, the ancient Canfu	116	“ country and rivers -	151
Historians, list of Chinese -	60	“ productions of - -	153
Histories of the Chinese -	51	“ government of - -	193
“ confusion among -	57	“ religions of - -	202
“ inducement to study	55	“ literature of - -	206
“ of present dynasty	61, 521	“ foreign intercourse with	207
Hokwan, premier of Keenlung	241	“ population of - -	211
“ impeachment of -	242	Japanese, origin of - -	155
“ riches of - -	244	“ history of - -	158
Homicides in China - -	38	“ language, sounds in	207
“ six distinctions of	39	“ Vocabulary - -	206, 250
Hong merchants, letters from	281	Jesuits in Kwangtung - -	309
“ “ statement to go-		Jews in China - -	172
vernor Loo	318	“ search for by the Jesuits	174
“ “ edict against	391	KA LAMA HAWAN - -	569
“ “ misfortunes of	577	Karens of Burmah - -	139
Hoo Loo, the Chinese peasant	489	Kaukeahou's code of laws -	570
“ “ operation upon -	491	Keating's arrest of Hokwan -	242
Hoppe's arrival at Canton -	192	Keangsoo, inundation in -	144
“ account of Lord Napier's		Koran spuriousness of -	162
arrival - -	490		
“ edict of regulations -	191, 579		

Koxinga, the pirate	-	66	Marjoribank's letter	. . .	132
" dies in Formosa,	-	68	Marten, account of the pine	. . .	550
Kublai khan, acts of	-	445	" " of Pennant's	. . .	550
Kwo Potae, the pirate	-	79	Medhurst, letter from Rev. W. H.	. . .	308
			" report from	. . .	438
LADY Napier's departure	-	360	Memoirs of count Benyowsky	. . .	496
Lavalette, dream of	-	516	Memorials to the emperor	327,340,579	
Le 'Tszehing, a rebel	-	523	Mencius, sayings of	. . .	101
Letters from Chinese patients		367	Menangkabu in Sumatra	. . .	317
" " correspondents	140,394		Mentor, shipwreck of the	. . .	450
Linguist, imprisoned	-	577	Military reviews at Canton	. . .	47,344
Literary chancellor's arrival	-	143	Mink, account of the	. . .	550
" candidates	-	235	Mission, Christian in China	. . .	428,559
" examinations	-	488,577	" in Ceylon	. . .	40
Lithography of Chinese books		247	" at Batavia	. . .	438
Living in China	-	469	" in Burmah	. . .	439
Lord Napier's birth and early life		272	" in Sandwich islands.	. . .	569
" " public course		273	Missionaries, character of	. . .	293
" " arrival at Canton		144	Mode of writing Chinese	. . .	37
" " commission	143,186		" of eating	. . .	467
" " letter to city gates		186	" of making paper	. . .	265
" " visited by Chinese		192	Mohammedanism among Malays	. . .	161
" " statement	-	237	Mongols, their conquests	. . .	441
" " " effects of		326	Morrison, Dr. obituary of	. . .	177
" " observation on edict		285	" descent and early life	. . .	178
" " protest	-	285	" arrival at Canton	. . .	180
" " letters to merchants		333	" on Chinese laws	. . .	421
" " situation at Canton		240	Munson, murder of Rev. S.	. . .	311
" " letter on leaving		339	" letter from Mrs.	. . .	309
" " departs for Macao		240	Musk rat, account of the	. . .	552
" " journey to Macao		283			
" " sickness	-	282	NATURAL history of China	. . .	83
" " " causes of		284	" " little known of	. . .	84
" " death at Macao		275	" " works upon	. . .	85
" " " noticed by			Negotiations with China	. . .	417
" " Chinese	-	281	Neumann's translations	. . .	73,76
" " funeral	-	232	New empress	. . .	486
" " character	-	274	Nutria skin, account of	. . .	551
" " course, remarks on		350			
" North's island	-	450	OBITUARY of Dr. Morrison	. . .	177
" " " population of		451	Objects of worship in China	. . .	50
" " inhabitants of		453	Oderic's visit to China	. . .	112
" " seamen on		457	Officers of Canton	. . .	577
Lyman and Munson, murder of		307	Ophthalmic hospital at Macao	. . .	364
MACAO, cession of, to Portuguese		63	Opium brokers seized	. . .	142
" prospectus for history of		533	" imperial edict against.	. . .	487
" newspaper at	-	536	" burning of	. . .	483
" mission at	-	300	Orders respecting seamen	. . .	475
" population of	-	303	Orthography of Chinese sounds	. . .	24
" ophthalmic hospital at		364	Osbeck's journey to China	. . .	85
" fire at	-	344,185	Otter, account of sea	. . .	553
Mahmud's invasion of Hindostan		258	Our country, partiality for	. . .	303
Mauchou invasion of China	-	521	" " " examples of	. . .	305
Manure, collection of	-	124	Outside merchants, edict against	. . .	344
Map of the Choo kang	-	89	" " release of	. . .	535

PADDIES in Sumatra	320	Remarks on translations	141
Palm, description of the	267	“ on secret memorials	331
“ uses of the	269	Rice, mode of cultivating	231
Paper, mode of making	265	“ preparation of	233
Passage to Europe via Red sea	252	“ inaportation of	234
“ from “ “ Vera Cruz	513	Riots in Kansuh	579
Penang, account of	221	Romanism in Japan	201
“ missions in	222	Rubruquis' embassy to grand khan	111
Peking, fire at	144	Russian mission to China	419
“ occurrences at	48		
“ death of ministers at	96, 578	SABLE, account of the	549
Peritsol, an Italian Jew	172	Sacrifices used in China	52
Petition to king of England	354	Sandwich islands, education at	569
Philippine islands, address of go- vernor of	573	“ “ code of laws	570
Piastre, a coin in Egypt	255	Schools for Chinese girls	42
Pinto, a Portuguese adventurer	113	“ in China	564
Pirates, Chinese	62	“ at Penang	227
“ daring of	72	“ at Singapore	387
“ submission of	50	Seal, account of the	553
“ near Canton	83	Seamen at Canton	376, 475
Poetry of the Chinese	44	“ of the Argyle	478
Portuguese at Japan	207	“ on Lord North's island	457
“ attack the pirates	78	Secret memorial of governor Loo	327
“ in China	289, 297	“ “ remarks on	331
“ bishop at Macao	298	Select papers on expressing the languages of the East in	
“ missionaries	300	Roman letters	385
Port of Canton, regulations of	579	Si Jan's account of Lyman, &c.	312
Postholder at Tappanooly	310	Siak in Sumatra	318
Priests in Chinese temples	51	Siam, missionaries in	390
Printing presses in China	43	Siamese tribute bearers	192
“ in Chinese	246, 528	“ romance	505
Profession of letters in China	118	Sign manual of the Chinese	489
Promulgation of gospel in China	428	Singapore, schools at	387
“ obstacles to	429	“ Bornease at	388
“ facilities for	433	Sinmoo, founder of Japan	56
Proof of the Scriptures	163	Situation of Canfu	115
Propagation of the gospel in China	244	Small feet of the Chinese females	537
Prophecies against Mohammedan- ism	169	Smugglers caught	487
Prospectus for history of Macao	533	“ edict against	578
“ of moveable types	529	Society for the Diffusion of Useful knowledge in China	378
Ptolemy's account of the Sinæ	108	“ officers of	380
		“ regulations of	383
QUARTERLY Review on China	134	“ objects of	382
		Spirits of believers	279
R. C. letter from	398	St. Paul's church at Macao burned	485
Radicals of the Chinese language	32	State religion of China	49
Raffles' journey to Sumatra	320	“ “ informality in	53
Remarks on British relations	406	Staunton's remarks on China	130
“ on Christian missions	41, 559	Stereotyping in Chinese	530
“ on Chinese history	53	Stoppage of trade	192, 240
“ on missionaries	291	Sumatra, notices of	307
“ on Lord Napier's course	349	“ nations in	315
“ on negotiating with China	417	Sunshing, imprisonment of	331
“ on free intercourse	393	“ liberation of	440

Superintendents, notice from . . .	472	Types, moveable Chinese . . .	228, 530
“ list of . . .	143, 475	“ “ cost of . . .	248
Sydney Directory . . .	185	“ “ Gutzlaff's font . . .	252
Sze shoo or Four books . . .	98	“ “ cast in Paris . . .	529
TABLE of sounds in Chinese . . .	29	Typography, cost of printing by . . .	248
“ of importation of furs . . .	558	UNIVERSAL peace, obstacles to . . .	516
Tall soldier . . .	48	“ “ attainment of . . .	527
Taverns in China . . .	468	Urmston's pamphlet on China . . .	131
Te'ēn Kesheih opinion of China . . .	304	Useful knowledge, Society for . . .	378
Temperature of China . . .	123	VISIT to the factories . . .	44
Tibetan envoy . . .	144	WANGSHE, murder of . . .	545
“ dictionary and grammar . . .	185	Webster's speech on our country . . .	305
Timur khan, acts of . . .	447	Wellwisher, letter from a . . .	400
Toddy from the palm . . .	270	Westminster Review's opinion . . .	135
Tomlin's school at Malacca . . .	138	Woo king or Five classics . . .	103
Tracy, journal of Rev. Ira . . .	387	Woo Tsihteēn, empress of China . . .	543
Translation of Scriptures . . .	141	“ “ cruelties of . . .	544
Tracts distributed in Java . . .	439	XYLOGRAPHY, cost of printing by . . .	247
Trade, restrictions of foreign . . .	191, 579	YANG and Yin, two powers . . .	55
Turks, origin of . . .	256	Yarkand, foreigners at . . .	144
“ emigration of . . .	257		
“ take Constantinople . . .	261		
Turner, captivity of Mr. . . .	69		
“ account of pirates . . .	70		

CHINESE REPOSITORY.

 VOL. III.—DECEMBER, 1834.—No 8.

ART. I. *British authorities in China; petition to the King in Council from the British residents in this country; with remarks on the proposed measures for the regulation of future intercourse between China and Great Britain.*

However the plans of the British government, as they have been developed by the proceedings of the new commission, may have failed in their main point, they have served to settle effectually several questions, respecting which hitherto there seems to have been many doubts. It is now certain, if any language of the Chinese can make it so, that their government considers the king of Great Britain as a tributary, and reverently submissive to the laws of the celestial empire; that he has several times sent tribute to the son of heaven; and that hitherto there has been no official intercourse between the nation absurdly called Great Britain (ta Ying kwō,) and the great officers of this flowery land. It is certain that the Chinese government regards all foreigners as barbarians, situated far beyond the bounds of civilization; that the more forbearance and indulgence are shown to them, the more proud and overbearing they become; and that it is necessary to take special care to break down their minds to submission. It is certain that this government regards the commercial duties, arising from the trade with foreign realms, as effecting the treasures of its revenues not the value of a feather's down; that it deems the broadcloths, and camlets, and clocks, and watches, brought from the lands of barbarians, as still more unimportant; while at the same time it considers the rhubarb, the tea, the raw silk, the China ware, and the bamboos of these inner dominions, as absolutely necessary for the support of life throughout the whole extent of the barbarian territories. It is certain that the tender compassion of the great pure dynasty, the Mantchou Tartar, condescends to nurse and cherish with equal benevolence and charity all within and without the

four seas: that the opening of the port of Canton to outside barbarians is owing wholly to the good favor of this sacred nation; that it cannot bear to treat with severity the men who have come from far, but delights in subjecting them by reason. It is certain, that under the whole bright heavens there is not one being, whether barbarian or native, who dares disobey the national laws of China,—which are more flaming and bright than the awful thunderbolt. It is certain, also, that barbarians, coming to Canton to trade, have been permitted to reside only at Macao; that without a red permit they have never been allowed to come to the provincial city; that when they have entered the barbarian factories they are only permitted to eat, sleep, buy, and sell in them; and are not allowed, except on the 8th, 18th, and 28th of every moon, and then only in parties of ten and under the custody of a linguist, to leave their residences.

It is certain, moreover, that if any natives, except the hong merchants, presume to enter the barbarian factories, the government will immediately seize and condemn them as Chinese traitors. It is certain that always on the arrival of new barbarians, the linguists and compradores have, as it was their duty, instructed them authoritatively and clearly in all the great principles of dignity and propriety. It is certain that all the commercial affairs, at the port of Canton, have long been conducted according to the established regulations; that all barbarian merchants keep the laws willingly with all their hearts; that between the English and Chinese there has long been mutual tranquillity. It is certain, also, that H. M. commission came clandestinely to Canton; that the chief superintendent went to the city gates to throw to the governor a clandestine letter; that there were no means of knowing whether he was a merchant or an officer; and that the English merchants and seamen, several thousands in number, all consider his *disobedience* of the laws as wrong; and that there is not a single one of them who unites and accords with him. And finally, it is certain, that, except in the use of fire arms and great guns, the English barbarians have not a single talent or virtue; and that before the troops of the celestial empire, when once in motion, the rocks melt and hills tremble.

Such are some of the *facts* which have been elicited by the controversy with the British authorities, since their arrival at Canton last July. If any persons doubt that the Chinese government regards as *certain* all the points which we have enumerated, their doubts will at once be removed by a perusal of the official papers published in our last three numbers; or else they must presume to call in question the veracity of the government itself. We shall not undertake to demonstrate that all its 'certainties' are falsehoods or absurdities or misrepresentations; but we challenge any man to prove before impartial judges, that all the facts in either of the instances, in the long catalogue we have enumerated above, are strictly correct; yet all of them, and many more of the same kind, are put forth by the Chinese as undoubted verities. That there is some ground for their assertions, in a few instances we admit. Every one knows that the king of

England never sent tribute to the emperor of China, but it is true, and as lamentable as true, that lord Amherst, proceeding from Teentsin to Peking, allowed the inscription, *kung sze*, 'tribute bearer,' to be suspended from the mast of his own yacht: when this was done by the Chinese, his lordship, instead of instantly resenting and preventing it, as he certainly ought to have done, winked at the lying insult and allowed it to be continued, lest he should excite the displeasure of the Chinese and thereby fail in his mission. The immediate results of that embassy are well known; and some of its remoter consequences are now coming to the light: *the said nation's king has several times sent tribute!* Perhaps it would not have been a wise measure, but had lord Amherst written and published to the Chinese a plain statement of the truth, it would not have injured his reception at the capital (or rather it would not have made his expulsion more disgraceful), but it would have prevented the repetition and perpetuation of the falsehood.

It is true, according to the letter of the law, that the barbarians are not allowed to go out of the factories at their pleasure; and that the government, will not allow them to go over the river and up to the Fah te, 'as formerly,' but only thrice each moon, viz. on the 8th, 18th, and 28th days; and then the number of individuals must not exceed ten, and the linguists must take them past the custom-house, and after the excursion must report their return to the factories before sunset. Besides; the barbarians are not allowed to go about at pleasure in the villages and market places near the city. Such are the laws; but in practice they are disregarded, except when the government or its underlings wish to annoy the barbarians and "break down their wills." Of the same stamp are many other laws; and, as carried into execution, their only effects are annoyance and extortion. That all the barbarian merchants keep the laws with all their hearts, and that between the English and Chinese there has long been mutual tranquillity, are considerations, we might suppose, which ought to have prevented the late stoppage of the trade; particularly ought this to have been the case, since the government had no means of determining that the chief superintendent was not himself a merchant, as it is again and again averred.

We must now, as was intimated at the close of our last number, refer to the circumstances connected with the death of lord Napier. On the 18th of September, Mr. Colledge addressed the following note to the secretary of the Chamber of Commerce:—"Sir, lord Napier's continued indisposition rendering it desirable that his lordship should not be harassed by a continuance of the negotiation now going on with the Chinese authorities, and that his departure from Canton should not be delayed, I beg to inform you that I have undertaken, with his lordship's concurrence, to make the requisite arrangements with the hong merchants, in reference to the communication which you yesterday received from them. Your's &c."

This note explains the reason of Mr. Colledge's coming forward as he did, (in the absence from Canton of the second and third

superintendents,) to procure a conveyance to Macao for the chief superintendent. The two following extracts, one from Mr. C.'s private notes, and the other from the memorial of the governor and his colleagues to the emperor, are to our purpose, as they show in what manner the simple facts of a compact may be distorted, misrepresented, concealed, and falsified. The compact was made by Mr. Colledge on the part of lord Napier, and by Howqua and Mowqua on the part of his excellency, the governor of Canton, on the 19th of September, at the consoo house, in presence of William Jardine, esq.

Mr. Colledge's statement.

'I, T. R. Colledge, engage on the part of the chief superintendent, the right honorable lord Napier, that his lordship does grant an order for H. M. ships now at Whampoa, to sail to Lintin, on my receiving a chop from the governor for his lordship and suite to proceed to Macao, lord Napier's ill state of health not permitting him to correspond with your authorities longer on this subject. One condition, I deem it expedient to impose, which is, that H. M. ships do not submit to any ostentatious display on the part of your government.' Howqua replied; 'Mr. Colledge, your proposition is of the most serious nature, and from my knowledge of your character I doubt not the honesty of it; shake hands with me and Mowqua, and let Mr. Jardine do the same.'

Howqua and Mowqua's statement.

'The hong merchants Woo Tunyuen, and others (Howqua and Mowqua), reported that the said nation's private merchants, Colledge and others, had stated to them (the governor and his colleagues), that lord Napier acknowledged that, because it was his first entrance into the inner land, he was ignorant of the prohibitions, and therefore he came at once to Canton, without having obtained a permit; that the ships of war were really for the purpose of protecting goods, and entered the Bocca Tigris by mistake; that now he (lord Napier) was himself aware of his error and begged to be graciously permitted to go down to Macao; and that the ships should immediately go out (of the inner land), and he therefore begged permission for them to leave the port.'

On the 21st, the order for the ships to leave Whampoa, and the 'chop' for his lordship and suite to proceed to Macao were exchanged. The same evening lord Napier left Canton, expecting to proceed to Macao, in the usual manner, stopping only at Heängshan. The memorialists, Loo and his colleagues, referring to these proceedings, say: "Our august sovereign cherishes those from far virtuously, and soothingly treats outside barbarians, exercising to the utmost limit both benevolence and justice. If any are contumacious, they are corrected; if submissive, they are pardoned; but never are extreme measures adopted towards them. Although lord Napier has entertained absurd visionary fancies, *he yet has shown no real disregard of the laws*: it would not be well precipitately to visit him with exterminating measures. Besides the private merchants of the said nation, several thousands in number, all consider the barbarian eye's disobedience of the laws to be wrong. There is not one who unites and accords with him. Still more improper, therefore, would it be to make no distinction between common and precious stones. Now, lord Napier having acknowledged his error, and solicited favor, and all the separate merchants having repeatedly made humble supplications, there certainly should be some slight indulgence shown; and he should be driven out of the port; to the end that, while the foreign barbarians

are made to tremble with terror, they may also be rendered grateful by the favor of the celestial empire, shown in its benevolence, kindness, and great indulgence. We having all consulted together, the views of every one were accordant, whereupon permission was given that he should be let go. And it is authenticated, that the said hong merchants went to the Canton custom-house to request and receive a red passport; while I, your majesty's minister Luo, deputed trusty civil and military officers, who on the 19th (September 21st), took lord Napier, and under their escort (or guard) he was driven out of the port. At the same time orders were given to wait reverently until the imperial mandate has been received, that it may be obeyed and acted on. The said two barbarian ships of war got under weigh, also, on the same day, and dragging over shallows the whole way, were, on the 22d, driven out of the Boeca Tigris."

It was not, we think, until the 24th, that the frigates sailed through the Bogue; and it was not until Friday morning, the 26th, that his lordship reached Macao. All the foreign trade was resumed on the 23d, except the English, which was not reopened until the 27th. Some of the merchants, who were on their way to Canton from Lintin and Macao, were detained at Whampoa from the 7th of September until the 25th of the same month. These annoyances, the detention of merchants and the stoppage of the trade, serious and important as they are in themselves, are nothing compared with the injury inflicted on the person of the chief superintendent by a needless and cruel detention at Heängshan custom-house. The boats arrived and anchored at Heängshan about midnight on the 23d, and were not allowed to proceed until 1 o'clock p. m. of the 25th. Such an act of treachery, in modern times, is without a parallel. The sufferings that his lordship had to endure, confined as he was in a passage boat, amidst the noise of gongs and crackers, the firing of salutes, and personal insults from the people, which were continued in despite of repeated remonstrances, caused a relapse of fever, and hastened him to the grave.

And what was the cause of all these strange proceedings towards the representative of the king of Great Britain? It is said that he transgressed the laws of the celestial empire. Then what laws; and when, and where did he transgress them? It is false to say that he came clandestinely to Canton: in full view of the forts, and surrounded by war-junks and cruisers, he debarked from the frigates and came up the river in broad day; and but for a severe thunder storm, would have reached the factories at an early hour in the evening. And no man forbade his doing so. Did he transgress the laws in addressing a letter to his excellency the governor of Canton? It is false to say that it was a private or clandestine letter. It was addressed and forwarded in due form, and common courtesy required its reception. Did the laws of the land forbid the governor to receive it? Be it so. But where was the disobedience in presenting it? There is no law, we venture to affirm, amidst all the records of the empire that prevents the presentation of such a letter; and none but

uncivil, not to say unrighteous, laws, could prevent the reception of such an address. "But he did transgress the laws." How and when? Having brought an order from the Court of Directors that he should be received into their factory and accommodated at their table, did he transgress the laws of the celestial empire in accepting their hospitality? And when etiquette required him to dispense with that hospitality, did he disobey the laws of the land in making the necessary arrangements for himself? Such a charge was never brought against him. Did he refuse to receive 'orders' from the hong merchants? Had he been a vassal of the emperor, his refusal would have been disobedience. When his excellency saw fit to send a deputation of officers, he received and treated them in becoming style; and in doing so, there was surely no disobedience.

"But he published a certain document which, under any other government than this, would have immediately caused his dismissal and removal from the country." Very good: yet let it not be forgotten, that nowhere else in this world would he have found any occasion for such a publication; the objection therefore falls. It has not yet been shown that, in writing and publishing a true and faithful statement of facts, he transgressed any law or statute of the Chinese empire. According to his own showing, the governor was ignorant of his lordship's object in coming to Canton; and he had again and again, in public proclamations, denounced him in the harshest terms, and had allowed the police officers to report him as an infernal being, *a devil*. Besides; false reports were industriously and extensively circulated, in order to render him obnoxious in the eyes of the people and government. Was it wrong to contradict those false reports, and to give that information which was desired even by the governor himself? Had he addressed his communication to the governor as a *petition*; and had he allowed the false representations to pass unnoticed, as did lord Amherst,—probably he would have retained his situation at Canton. But in so doing, *homage* would have been paid where it was not due; and injurious falsehoods (and all untruths are such) would have remained uncontradicted, gradually to acquire the force of truth, and to produce in their season new strifes and contentions. Let those, therefore, who condemn these measures as unlawful and unjust show reason why they were so; but until then, we shall hesitate to condemn doctor Morrison's address of the 'letter,' or lord Napier's publication of the 'true and official document.'

But the barbarian eye would not obey *the orders*; it was necessary, therefore, to adopt soothing measures 'to break down his mind to submission.' The system of annoyance, now carried into execution, was not perhaps tantamount to a declaration of war; but it was a most extraordinary demonstration of hostilities: and inasmuch as it was a public act, the conduct of one government towards the representative of another, such an act of barbarity, inhumanity, and injustice, should not pass unnoticed by the injured party. Is it right for a 'host' to starve his 'guest,' and then call such conduct virtuous, indulgent, kind, compassionate, benevolent? And when all the

native servants and attendants were removed from the house of his lordship, and were forbidden on pain of instant death to supply him even with a cup of cold water, and companies of armed men were stationed at the gates of his residence, was it wrong for him to be furnished with provisions and a small number of attendants from the ships of his king? Nor was the system of annoyance limited to Canton; the English families in Macao were equally harassed; and in some instances, armed men entered their houses. But "the Portuguese barbarians manifested in a high degree *reverential submission*, and were roused to express their willingness to keep guard themselves. 'These arrangements were exceedingly proper.'—The truth is, the Chinese wished to occupy the Portuguese forts and fill the town with armed men; but his excellency, the governor of Macao, peremptorily forbade this, and required a body of the imperial troops, who, without his permission had taken up their quarters at one of the temples, immediately to quit the town. "*These arrangements were exceedingly proper.*"

But if all the English merchants were obedient, and the whole of the troubles arose from *one* man, and no one of them united with, aided, or abetted him, why then was their commerce wholly interdicted, and the holds of all their ships closed, from the 16th of August till the 27th of September? Because, forsooth, "on examination, it was found, that in the 13th year of Keäking (1808), and in the 9th year of Taonkwang (1829), the ships' holds were closed in consequence of the said barbarians creating disturbances, and afterward they *humbly supplicated* to have them reopened. This is *clear proof* that the said nation cannot be without a traffic with the central flowery land." *Ergo*, on the present occasion, and for the disobedience of one man, the whole commerce of the said nation's *private* merchants, several thousands in number, is interdicted, and "the holds of their ships closed according to law." And for the same reason, or for some other equally cogent, the whole foreign commerce was interrupted. We shall not soon forget the state of excitement that existed, at that time, both here and in Macao; but the array of soldiery, the 'brave and pure,' was anything but formidable; and we do not wonder that the emperor denounced it as "ridiculous, detestable." Danger was apprehended,—but much more from the hungry vagabonds than from the veteran troops. And why all these preparations for war? Was there any *enemy* in the land? None; nor was there any intention or desire of hostilities on the part of the English. All the measures of that government with reference to China, since the opening of the free trade, have been most decidedly pacific.

It is urged that the ships taking advantage of the tide, broke in through the Bogue; fired on the forts, knocking down the tiles and rafters; and then pushed straight on up to Whampoa. But when did they fire on the forts? Not until they were compelled to do so in self-defense; nor did they proceed to Whampoa, until the holds of the merchant ships had been closed, and a proper regard for the

safety of British subjects and property rendered that measure necessary. Would it have been right for the commanders of the *Imogene* and *Andromache*, when they saw the persons and merchandise of the king's subjects exposed to injury, to take no measures to afford protection? Situated as things were, we wonder that those officers did not remonstrate against the hostile proceedings of the local authorities. And when they first arrived in China, and were denied those friendly offices and hospitalities which are due from one nation to another, we wonder they did not immediately notice the wrong and seek for an explanation, asking at the same time, and in a proper manner, for a full supply of those provisions which were necessary for their ships. They came as friends, not as enemies; and they had a right to expect a friendly reception, instead of what they experienced,— cold neglect and open hostilities.

The most formidable arguments in the case, if often repeated interrogations can be called arguments, remain to be considered. As if to end all controversy, the questions have been a thousand times reiterated: "Have not the Chinese a right to make their own laws? Have they not a right, if they please, to exclude foreigners from their country? And if people come here from other countries, are they not bound to obey the laws?" And why not ask: "Have not banditti, and pirates on high seas, a right to make their own laws? Have they not a right to exclude 'foreigners' from what they choose to call their own dominions? And if those who do not belong to their own gangs, are allowed to come among them, are they not bound to obey their laws?" The great Author of creation never intended, most surely, that any part of those dominions, given to man, should be appropriated exclusively either to this or that part of the human family. That, as God and Father of all, he designed there should be a community of interests, is most evident from all the arrangements of his providence. In theory the Chinese admit this truth; but in practice they deny it. It is the duty of the Chinese, as well as of all other nations, to legislate for themselves. But neither the one nor the other has a right to usurp the power of entire and perpetual exclusion. Such a supposition if adopted and put in practice, would fill the earth with unceasing discord and perpetual wars. It would make all the branches of the human family, *enemies* to each other: and each of the nations would contend to the uttermost for universal dominion. This is the principle that actuates every gang of bandits and pirates. Such communities form no compacts or laws, except among themselves; and the boundaries of their dominion are limited only by the extent of their power. This is the grand principle of the Chinese government; and hence it regards as enemies all those who do not yield obedience to its laws or homage to its emperor. It forms no treaties willingly; but issues its 'orders' to all under heaven; and woe to them that dare disobey. It marks the boundaries of its own dominions, and treats as uncivilized and barbarous all beyond them; and to keep itself from 'contamination,' and to maintain its 'dignity and sovereignty,' it decrees that whoever, without a regular

license, or passport, shall pass those boundaries,—whether natives from within shall pass outward, or strangers from without shall pass inward,—“shall suffer death by being beheaded.” See *Staunton’s translation of the Chinese Penal Code*, section cccxiv.

One of the greatest difficulties with which foreigners in China have to contend, is the vacillating state of the ‘fixed regulations.’ In practice the local officers, whenever they please, regard not only the ancient statutes, but every edict, old or new, as *law*, and treat their own people and foreigners accordingly. In this point of view the chief superintendent did transgress the laws; and we might almost say that all his proceedings, from the time he left the *Andromache*, the 15th of July, until he was laid in his grave on the 15th of October, were violations of the law. In the same light, all other foreigners would daily be found guilty; and ‘certainly, therefore, some slight indulgence should be shown to them also, and they should not be instantly annihilated, but only driven out of the port.’ Nor would the condemnation of the law fall on foreigners alone; natives would also feel its vengeance, not excepting the great officers themselves. Generally, however, a very different course is pursued, and only those ‘fixed regulations’ are observed which are found to be in some degree feasible; otherwise commerce would not merely labor under its present disadvantages, it would cease at once. Now it is in this way that the officers of government take it on themselves to condemn his lordship at one breath, and at the next, to aver that he ‘had as yet shown no real disregard of the laws.’ The effect of this state of things, considered in every point of view, and in regard to every class of persons, whether foreign or native, is evil in the extreme. This topic demands the most careful consideration; and we shall soon remark upon it again.

The Chinese have a right to legislate for themselves; and while foreigners remain in their country, they are bound to obey the laws of the land. This is the general rule, approved alike by common sense and the common practice of nations. But who would ever maintain that the Chinese have a right to make laws requiring infanticide, or theft, or perjury? Such *right* would be nothing less than right *wrong*. If laws are enacted requiring what is wrong, no one is bound to obey them. But whoever refuses obedience, hazards the penalty of the law. However, the choice to obey or not, is his; and if for such disobedience he suffer wrong, let him do it patiently if he must; but if he can, let him seek redress, and take measures to prevent a recurrence of the evil. The prime minister of Persia was bound to uphold the laws of the state: but when a royal decree was passed, requiring what was wrong, he would not yield obedience. Unhesitatingly he disobeyed, and immediately was cast into the den of lions. The lamented Napier did what he knew to be right, and thereby exposed himself to injury. He bore that injury patiently; and on his dying bed prayed God to forgive his enemies.

In their memorial to the emperor, the local authorities admit that his lordship had shown *no real disregard of the laws*; yet they

thought, if he were immediately to leave Canton and proceed directly to Macao, it would be impossible to display a warning example and show forth his fear stricken submission. They not only denied him every hospitality; but they heaped upon him every indignity. And when suffering severe illness, occasioned no doubt, by their maltreatment, he sought for retirement, no notice was taken of that illness, while the indignities were increased tenfold. Witness the delay at Heängshan. Taking into view, therefore, all the wrongs and injuries which lord Napier suffered, and which have been and are being suffered by foreigners in China, we think an imperious duty has been fulfilled in making a representation of those grievances. Our readers will peruse with interest the following document.

The petition of British Subjects at Canton, to the King's most excellent Majesty in Council,

Humbly Sheweth,

1. That we are induced, by the extraordinary position in which we feel ourselves placed in relation to the Chinese government, to petition your Majesty in Council to take such measures as may be adapted alike to maintain the honor of our country, and the advantages which a safe and uninterrupted commerce with China is calculated to yield to the revenues of Great Britain, and to the important classes interested in its arts and manufactures.

2. We beg humbly to represent, that at the present moment, the Commissioners appointed by your Majesty to superintend the affairs of British subjects trading at Canton, are not acknowledged by the constituted authorities of this country, and that they are not permitted to reside within the limits to which their jurisdiction is, by their commission, strictly confined; while they are forbidden by their instructions to appeal to the imperial government at Peking, and are perfectly powerless to resent the indignities offered to the late chief superintendent, or to compel reparation for the injuries done to your Majesty's subjects by the late unprovoked stoppage of their trade.

3. Your petitioners are well persuaded that the powers vested in your Majesty's commissioners were thus

restricted with the express object of avoiding, as far as possible, all occasion of collision with the Chinese authorities; while it was hoped, that, by maintaining a direct intercourse with the principal officers of government, instead of indirectly communicating through the hong merchants, a sure way would be opened for the improvement of the present very objectionable footing on which foreign merchants stand in this country, and for security against the many wrongs and inconveniences which they have had to suffer in the present state of their commercial avocations.

4. Your petitioners, however, beg leave most earnestly to submit to your Majesty in council, their thorough conviction, founded on the invariable tenor of the whole history of foreign intercourse with China, as well as of its policy on occasions of internal commotion, down to the present moment, that the most unsafe of all courses that can be followed in treating with the Chinese government, or any of its functionaries, is that of quiet submission to insult, or such unresisting endurance of contemptuous or wrongful treatment, as may compromise the honor, or bring into question the power of our country. We cannot, therefore, but deeply deplore that such authority to negotiate, and such force to protect from insult, as the occasion demands, were not entrusted to your Majesty's commissioners; confident as we are, without a shadow of doubt, that, had the requisite powers, properly sustained by an armed force, been possessed by your Majesty's late first commissioner, the lamented lord Napier, we should not now have to deplore the degraded and insecure position in which we are placed, in consequence of the representative of our Sovereign having been compelled to retire from Canton without having authority to offer any remonstrance to the supreme government, or to make a demonstration of a resolution to obtain reparation at once, for the insults wantonly heaped upon him by the local authorities.

5. Your petitioners therefore, humbly pray that your Majesty will be pleased to grant powers plenipotentiary to such person of suitable rank, discretion, and diplomatic experience, as your Majesty, in your wisdom may think fit and proper to be entrusted with such authority; and your petitioners would suggest that he be directed to proceed to a convenient station on the east coast of China, as near to the capital of the country as may be found most expedient, in one of your Majesty's ships of the line, attended by a sufficient maritime force, which we are of opinion need not consist of more than two frigates, and three or four armed vessels of light draft, together with a steam vessel, all fully manned; that he may, previously to landing, require, in the first instance, in the name of your Majesty, ample reparation for the insults offered by the governor of Kwangtung and Kwangse in his edicts published on the occasion of Lord Napier's arrival at Canton, and the subsequent humiliating conduct pursued towards his lordship, to which the aggravation of his illness and death may be attributed; as well as for the arrogant and degrading language used towards your Majesty and our country in edicts emanating from the local authorities, wherein your Majesty was represented as the "reverently submissive" tributary of the emperor of China, and your Majesty's subjects as profligate barbarians, and that they be retracted, and never again employed by Chinese functionaries: that he may also demand reparation for the insult offered to your Majesty's flag by firing on your Majesty's ships of war from the forts at the Bogue, and that remuneration shall be made to your Majesty's subjects for the losses they have sustained by the detention of their ships during the stoppage of their trade. After these preliminaries shall have been conceded, (as your petitioners have no doubt they will be,) and not till then, your petitioners humbly suggest that it will be expedient for your Majesty's plenipotentiary to propose the appointment of commissioners on the part of the Chinese government, to adjust with him,

on shore, such measures as may be deemed most effectual to the prevention of future occasion of complaint and misunderstanding, and for the promotion and extension of the trade generally, to the mutual advantage of both countries. Your petitioners believe, that if these matters shall be fairly represented, so as to do away with all reasonable objection, and the favorable inclination of the Chinese commissioners be gained, there will be found little disposition on the part of the supreme government to withhold its assent, and every desirable object will thus have been attained.

6. Your petitioners would humbly entreat your Majesty's favorable view of these suggestions, in the confidence that they may be acted upon, not only with every prospect of success, but without the slightest danger to the existing commercial intercourse, inasmuch, as even with a force not exceeding that which we have proposed should be placed at the disposal of your Majesty's plenipotentiary, there would be no difficulty, should proceedings of a compulsory nature be required, in putting a stop to the greater part of the external and internal commerce of the Chinese empire;—in intercepting its revenues in their progress to the capital, and in taking possession of all the armed vessels of the country. Such measures would not only be sufficient to evince both the power and spirit of Great Britain to resent insult, but would enable your Majesty's plenipotentiary to secure indemnity for any injury that might, in the first instance, be offered to the persons or property of your Majesty's subjects; and would speedily induce the Chinese government to submit to just and reasonable terms. We are, at the same time, confident that resort even to such measures as these, so far from being likely to lead to more serious warfare, an issue which both our interests and inclinations alike prompt us to deprecate, would be the surest course for avoiding the danger of such a collision.

7. Your petitioners beg to submit that the mere re-

storation of the liberty once possessed of trading to Amoy, Ningpo, and Chusan, would be followed by the most beneficial consequences, not merely in the more extended field thereby opened for commercial enterprise, but in the rivalry which would be excited as formerly, in the officers of government at these several ports, to attract the resort of foreign merchants, and thus extend their own opportunities of acquiring emoluments from the trade.

8. With respect, however, to this point, or any other of commercial interest that it would be expedient to make the subject of negotiation, your petitioners would humbly suggest that your Majesty's minister in China should be instructed to put himself in communication with the merchants of Canton, qualified as they must be in a certain degree by their experience and observation to point out, in what respect the benefits that might be reaped under a well regulated system of commercial intercourse, are curtailed or lost in consequence of the restrictions to which the trade is at present subjected, and the arbitrary and irregular exactions to which it is exposed either directly, or not less severely because indirectly, through the medium of the very limited number of merchants licensed to deal with foreigners. As an instance of the latter, your petitioners may state the fact, that the whole expense of the immense preparations lately made by the local government to oppose the expected advance towards Canton of your Majesty's frigates after they had passed the Bogue, has been extorted from the hong merchants; and as but a few of them are in a really solvent state, they have no other means of meeting this demand, but by combining to tax both the import and export trade.

9. We would further humbly, but urgently, submit, that as we cannot but trace the disabilities and restrictions under which our commerce now labors, to a

long acquiescence in the arrogant assumption of supremacy over the monarchs and people of other countries, claimed by the Emperor of China for himself and his subjects, we are forced to conclude that no essentially beneficial result can be expected to arise out of negotiations in which such pretensions are not decidedly repelled. We most seriously apprehend, indeed, that the least concession or waiving of this point under present circumstances, could not fail to leave us as much as ever subject to a repetition of the injuries of which we have now to complain.

10. We would, therefore, humbly beseech your Majesty not to be induced by a paternal regard for your subjects trading to this remote empire, to leave it to the discretion of any future Representative of your Majesty, as was permitted in the case of the embassy of Lord Amherst, to swerve in the smallest degree from a direct course of calm and dispassionate, but determined maintenance of the true rank of your Majesty's empire in the scale of nations, well assured as we feel, that any descent from such just position, would be attended with worse consequences than if past events were to remain unnoticed, and we were to be left for the future to conduct our concerns with the Chinese functionaries, each as he best may.

11. It would ill become your Majesty's petitioners to point to any individual as more competent than another to undertake the office of placing on a secure and advantageous footing our commercial relations with this country. We may, however, perhaps be permitted to suggest the inexpediency of assigning such a task to any person previously known in China as connected with commerce conducted under the trammels and degradations to which it has hitherto been subjected, or to any one, in short, who has had the misfortune either in a public or private capacity, to endure insult or injury from Chinese authorities.

12. Equally inexpedient would it be, as appears to your petitioners, to treat with any functionary not specially nominated by the Imperial cabinet, and not on any account with those of Canton, whose constant course of corrupt and oppressive conduct forms a prominent ground of complaint; or to permit any future commissioner to set his foot on the shores of China, until ample assurance is afforded of a reception and treatment suitable to the dignity of a minister of your Majesty, and the honor of an empire that acknowledges no superior on earth.

And your petitioners shall ever pray, &c.

Canton, 9th December 1834.

The original of this petition, numerously signed, was forwarded to England by the 'Charles Grant,' captain Hyde, which sailed on the 14th instant, conveying to their home the amiable but deeply afflicted family of the late right honorable lord Napier—her ladyship and her two eldest daughters. His lordship was a personal friend of the King, and always spoke of him with the most hearty filial devotion; and we shall be greatly surprised if the 'good king' fails to listen to the story of his wrongs. We do not know what documents, or whether any, have been forwarded with the petition: but something additional might be, and ought to be communicated; and it should be conveyed, not after the Chinese style, in 'secret documents,' but openly, that 'all eyes may see it.' For the people of England, and those of the other nations of the west, have an interest and a duty in this matter; and if by any means we could make them see the full magnitude of that interest and that duty, the present very objectionable state of affairs would very soon be succeeded by a new and better order of things. Could we gain the attention of the people of the west, we would not only tell them of the merchandise of the celestial empire, and show them how, by a free intercourse, the exchange of its rhubarb and tea and silk for watehes and cloeks and broadeloths might be greatly increased, to the mutual advantage of all parties; but we would tell them of the intellectual and moral darkness which hangs over this 'saered nation;' and we would show them how, by the diffusion of useful knowledge and divine truth, that darkness could be dissipated, prejudices overcome, antipathies removed, and the rulers and the people of this flowery land made willing to enjoy the society of nations.—We intend to resume this topic in our next number, in order to point out more fully the part which it is alike the interest and the duty of the *people* of Great Britain and America to take in establishing a free, honorable, and well regulated intercourse with the Chinese.

It would require volumes to place in a proper light the 'extraordinary position' in which foreigners in this country are placed in relation to the Chinese government, and to point out with sufficient clearness the measures which ought to be adopted by the enlightened governments of the west, in order to maintain their own rank and influence, as independent and friendly nations, and to secure those advantages which a free and uninterrupted intercourse with China is calculated to afford. The petitioners, in the case before us, have limited themselves, in the enumeration of those advantages, to the revenues of Great Britain, and to the important classes interested in its arts and manufactures. We find no fault with them for so doing, and sincerely wish they may obtain all that for which they ask. The evils of the existing state of things are seen and felt, more or less, by all the residents in this country; and some of these, are such as are not found anywhere else in the world. They are not light evils; and are not limited to foreign residents; they affect both the government and people of China, as well as most of the other governments and people of the earth. Nor are the evils confined to commerce; they prevent almost entirely that interchange of thought and those kind offices of humanity, which the Almighty has vouchsafed to his creatures as their birthright. Against these restrictions and impositions it becomes the duty of every wise and philanthropic man to remonstrate.

The extent to which this article has already carried us, makes it necessary to defer the particular consideration of these evils to another occasion, when we propose to say more concerning the course which foreigners ought to pursue towards the Chinese. Hard and unjust and injurious as the present restrictive system is in respect to foreigners, it is vastly more so in regard to the natives themselves; and it is, therefore, especially on their account that we desire this subject should receive the most patient and candid consideration. If there be any among our readers, who care only for themselves, and are willing to see unjust laws and systems perpetuated, let such, to keep themselves guiltless, fly from this 'sacred nation,' and drag out an ignoble existence in the far distant regions of barbarians; or if to save themselves from starvation, they must seek for a morsel of the tea and rhubarb of this inner land, then let them come trembling with awe, knock their heads in the dust, and acknowledge a mortal man to be the son of heaven—the lord of all.

Never, since the people of England first came in contact with the Chinese, has there been a time when such interests were at stake as at present. The trade has been declared *free*; and the act of August, 1833, to regulate the trade to China, stands conspicuous on the records of the British parliament. To facilitate this commerce, and in accordance with the 'orders' of the Chinese government, commissioners have come to Canton. Those commissioners have not been acknowledged by the local authorities; on the contrary they have been driven out of the inner land, and are not allowed to reside within the limits to which their jurisdiction is, by their commission, strictly confined. 'This is on record.' Thus, all that the British

government has done, (and done with the best intentions,) has been rendered nugatory. Nor is this all: injury, and that of the most serious kind, has been sustained; and the character of the nation stamped with infamy. In this 'extraordinary position' of affairs, the inquiry arises, what shall be done? By referring to the petition, it will be seen that two courses are proposed; or rather only one course is proposed, and a second is alluded to as being the only alternative in the case. Our limits will allow only a few remarks concerning each of the two plans. We will observe here in passing, that the petitioners, as it appears to us, have placed the main question in its true light; and we think that all who have any knowledge of the Chinese, however, they may differ from the petitioners on minor points, will agree with them in the main position, that, it will be best to adopt determined measures, or else allow all past events to remain unnoticed, and leave the British subjects to conduct their concerns with the Chinese functionaries, 'each as he best may.'

First then, let us speak of the 'quiet system.' If this course is adopted, then past wrongs must remain on record, and serve in all future time as precedents to regulate the intercourse between this people and outside barbarians: for how, if the existing regulations are bad, can all the barbarians, several thousands in number, obey them with all their hearts? Thus the Chinese will, and not without reason, take it for granted that foreigners acquiesce in all their present extortions, oppressions, restrictions, indignities, and lofty pretensions: and they will have '*clear proof*' that the uncivilized men from far cannot exist without the productions of this inner land, to obtain which nothing is too dear to be sacrificed. Adopt this course, and then it will remain forever recorded in the court of the son of heaven, that the king of Great Britain is a tributary, and reverently submissive to the laws of the celestial empire. Adopt this course, and then it will be certain, and so transmitted to posterity, that all foreigners are barbarians; that the more forbearance and indulgence are shown to them, the more proud and overbearing they become; and that it is necessary to take special care to break down their minds to submission. We may indeed urge, that all this is not our fault; we have no right to interfere with the Chinese; and if they choose to cherish such absurdities it is nothing to us. *Nothing to us!* This is precisely the language which the wise Chinese adopt, when they wish to connive at the wickedness of others: inquire of them respecting it; and they know nothing about the matter; 'it is nothing to us,' they affirm, and in this way they abet the devices of evil doers, and quiet their own consciences. Was it nothing to the king and people of Great Britain, that lord Amherst was reported as a tribute bearer, at the court of Peking? The effect of the quiet system is bad, considered in any point of view we please, whether commercial, political, social or moral. Let the quiet system be perpetuated; and then farewell to all improvements in the commercial relations; and farewell too, to every philanthropic enterprise. The march of improvement may go on in other parts of the earth, but not in this; the

arts and the sciences may be cultivated in other countries, but not in this; and useful knowledge and the life-giving oracles of the true God may be disseminated in all other kingdoms and empires of the world, but not in this.

We turn now to consider the course proposed by the petitioners; and shall confine our remarks to the proposition, viz. that a plenipotentiary be appointed by the king of Great Britain to proceed to a convenient station, as near to Peking as may be found most expedient, attended by a sufficient maritime force; and there, in the first instance, to require of the supreme government of China reparation for past injuries; and when that is granted, to propose measures for the regulation of the future intercourse between this country and Great Britain. Is this measure called for? Is it right? Is it expedient? Is it practicable? Whether the exact line of conduct marked out for the plenipotentiary be the best or not, is a subject which, with two or three others, must be reserved for another occasion: we here waive this question because on account of its importance, it should receive the most thorough and deliberate consideration. Concerning the main proposition of the petitioners, we feel it our bounden duty to express our opinion (however unimportant it may be), and to say, that, in view of all the evidence and circumstances of the case, we think the measure is called for; that it is right; that it is expedient; and that it is practicable. Deeply as we deplore the late reverses which have attended the proceedings of the new commission, we look upon them as the events of God's providence, designed in his infinite wisdom to advance the cause of truth and righteousness in the earth. By this remark, we do not mean to exculpate, in the least degree, those who have designed and done what is wrong. No thanks to man, if his wrath is made to promote the divine glory and the good of the human family. And while we are not to put our chief confidence in any human arm; yet knowing as we do that the great Creator has guarantied to man dominion over all the earth, we are not, on any account, or under any circumstances, to shrink from a proper consideration and discharge of all the duties, whether social, religious, or political, which are devolved upon us by that guaranty. Hence arise the relative duties among nations. To a consideration of these duties, and the claims they impose, we shall proceed in our next number. There are views entertained on this subject, and supposed to be right, which, we apprehend, will be found to be quite the reverse. These views grow out of the position that nations have no responsibilities in reference to other portions of the human family. We propose to examine this position: and think we can show, that nations are under obligations to each other; that China, as it regards her relation to other nations, is in a position of open violation of the law—*thou shalt love thy neighbor as thyself*; and that, in such an attitude, they not only may, but must, remonstrate with her, and, if they cannot persuade, compel her, if they can, to a course more consistent with their rights and her obligations.

ART. II. *A brief account of an Ophthalmic Hospital at Macao, during the years 1827 to 1832, inclusive.* By a PHILANTHROPIST. Canton, China. 1834.

“Among the virtues attendant on civilization, the most useful and amiable is benevolence; for within its influence it embraces the whole human species: whether the sufferer of our race be white or black, a free man or a slave, a Jew or a Mohammedan, a Christian or a savage, it is ever ready to administer the relief that may be within its reach. No class of individuals has so many opportunities of doing good as that of the medical profession. A skillful and experienced surgeon or physician is everywhere hailed and welcomed by suffering humanity as the harbinger of hope and comfort. As a philanthropist, he respects the peculiar opinions of all parties, and therefore is at peace with all. His whole time, attention, and talents are devoted to the service of such of his fellow-creatures as are laboring under any of the many ‘ills that flesh is heir to.’” Such is the appropriate language with which the author of the pamphlet before us, introduces his account of the hospital. And in the same strain he adds:—

“Its founder, T. R. Colledge, esq., was appointed surgeon to the British Factory in China in 1826, and the succeeding year commenced administering to the infirmities of such indigent natives as sought his assistance. All sorts of distempers now came under his investigation. But soon discovering that no native practitioner could treat diseases of the eyes, which prevail to so great an extent among the laboring classes of Chinese, he determined to devote his skill more particularly to this branch of his profession. In the year 1828, he rented apartments at Macao for the reception of such patients as required operations for the recovery of their sight. This institution became the topic of conversation throughout the province, and praises and thanks were heaped upon its proprietor by the friends and families of those who received benefit, as well as by the individuals themselves who had felt his ‘healing hand,’ as may be seen by the translation of a few of the many Chinese letters expressive of gratitude, which were addressed to Mr. C., and which are annexed to this work.

“One of those letters I will here particularly notice; I allude to that from Tsae Yé, expressing his gratitude for curing his broken arm; and would state that the accident was caused by a horse rode by a captain of the honorable Company’s service, which was somewhat uncontrollable; the Chinese was met in a narrow path near Macao, and the horse rushed upon him, and tumbled him over, and unfortunately broke his arm ere there was time to retreat, or stop the horse. Mr. Colledge happening to arrive at the spot soon after the accident occurred, was recognized by the crowd of Chinese that had assembled around the unfortunate man, and kindly taking him under his charge restored his arm to health. Had this not been done, there is no doubt

the Chinese officers, as is their usual practice, would have given the captain much trouble and expense; and could they have seized his person, would have brought him to trial; but all trouble was prevented by thus taking charge of the man. I have selected this one, from many similar cases, to evidence how much good has been done, and may yet be done, in this quarter, by humane practice and benevolent conduct."

"In further proof of what has been done in advancing this desirable object, I will relate the particulars of a case that occurred in the institution. The vigilance and steadiness of the proprietor in enforcing the rules he had laid down for the institution, and keeping subordination among the inmates, together with his scientific and professional attentions to the sick, had for a long period saved the infirmary from any event of an alarming nature. But in course of time, an aged Chinese who had been admitted, while conversing with Mr. Colledge, suddenly fell and expired. This circumstance was most unexpected and alarming, owing to the prejudices of the Chinese and the severity of their laws. However, Mr. Colledge, with great presence of mind, immediately locked the door of the room where the deceased lay, and taking the key with him, sent and informed the tsotang (a Chinese magistrate,) of the circumstance: this officer received the information with good feeling, and having satisfied himself concerning the circumstances of the death, evinced no desire either to extort money or make difficulties. It is likewise worthy of remark, that none of the patients left the infirmary in consequence of this event, although they were apprised of Mr. Colledge having invited the tsotang to take cognizance of it; on the contrary, every inmate, and the hospital was then full, volunteered to give evidence of the good treatment the deceased had received. And two of the convalescent patients accompanied the corpse to its native village, and returned after the interment."

Our author next gives a brief account of the Chinese peasant, the heroic Hoo Loo, who was sent to England about four years ago. The poor man was afflicted with a tumor of such a nature 'as to bid defiance to all remedies either external or constitutional;' but Mr. C. was of opinion that it might be removed. This was done; but Hoo Loo died under the operation. The tumor weighed fifty-six pounds after it was removed. We cannot here quote even the brief account given in the pamphlet before us; but the case is so interesting that we shall improve an early opportunity to lay before our readers all the particulars we can collect respecting it.

In the course of his work, the Philanthropist notices in terms of just commendation, the introduction of vaccination among the Chinese by Alexander Pearson esq.; and bears honorable testimony to the benevolent efforts of the medical gentlemen connected with the dispensary at Canton. For a particular account of vaccination in China, we must refer our readers to a paper from Dr. Pearson's own pen, published in the second volume of the Repository. (See page 35.) Some account also of both the ophthalmic hospital in Macao, and

the dispensary in Canton will be found in the same volume. (Pages 270, and 276.) The liberality of the honorable East India Company, in affording all classes of their servants, ample means of doing good, is not passed over without a just tribute of praise. "In the author's opinion," says he, speaking in the third person, "and in accordance with his hopes as a philanthropist, he sees in anticipation, the introduction of vaccination into China by Dr. Pearson, and in the operations at the ophthalmic institution, the fountain from whence will spring the peaceable, gentle, and humane influence, that will open the Chinese empire to free and friendly intercourse with Europeans. When this *prophecy* becomes a truth, and that truth is recorded upon the pages of history, with what feelings of satisfaction and noble exultation will the detail of the events be perused by the descendants of the late, present, and future members of the East India Company's government at home, and in India, and by every Briton and philanthropist throughout the world."

It will be seen by a perusal of the pamphlet, that up to October, 1832, more than four thousand indigent and diseased Chinese had been relieved from various maladies, and many restored to sight by the benevolent exertions of a single individual. The success of the hospital soon attracted the attention of the foreign community, and many individuals generously came forward and voluntarily contributed to promote the good object. These contributions were as follows: for 1828, \$370 02; for 1829, \$1213 95; for 1830, \$2162 14; for 1831, \$1613 64; for 1832, \$1900 21; and for 1833, \$246 74. When Dr. Pearson left China in the winter of 1832-33, the increased medical duties which immediately devolved on Mr. Colledge, compelled him to relinquish his practice among the Chinese and to close his hitherto so eminently useful and successful establishment. Such being the case, the public will feel under particular obligations to our author for coming forward, and throwing together in an interesting manner a complete account of the ophthalmic institution. His closing remarks are most worthy of the name he has adopted, and do honor to his heart: "If I had the means," says he, "I would send a host, an army of philanthropic surgeons into this empire; feeling entire confidence in their success, I should go down to the grave with bright and consoling hopes, that within a quarter of a century, my expectations would be realized; and that the great barriers, ignorance and prejudice, which now exist, would be swept away, and not a vestige remain. Europeans and Chinese throughout the empire would be seen interchanging mutual confidence and respect: the Chinese wondering, that such as the present prejudices could ever have existed, and almost doubting if they ever did exist: and in a century the historical accounts of them would be looked upon as fabulous, or as the flowings of romance."

Those of our readers who are not already acquainted with the fact, will be gratified in learning that "a well-known English artist, George Chinnery esq., residing at Macao, obtained the consent of Mr. Colledge to make an act of his practical humanity, the subject

of a picture, which would at once combine portrait with history. The circumstances that suggested the idea to the artist were the following: An elderly Chinese woman, blind with cataract, was led by her son, a boy about fourteen years old, to Mr. Colledge for his aid. The operation was performed with thorough advantage, and the patient being convalescent, was about to leave Macao. The picture represents Mr. C. as turning from his final examination of the woman's eyes, with his hand still resting on her forehead, towards an old servant, who acted as interpreter, in order to direct him to instruct her as to the care and means to be used for the preservation of her restored sight. The son, having prepared a chop, or Chinese letter, expressive of his gratitude and thanks to Mr. C., is represented in the act of delivering it. In the back ground, upon the floor, is seated a man with his eyes bandaged, who had also been operated upon for a cataract, waiting his turn for Mr. C.'s attention. In the apartment where the scene is laid, is a view of Mr. Colledge's ophthalmic hospital, &c. &c. William Daniell, esq. R. A. has this picture in hand, and I trust when the engravings from it are completed, that they will be deemed worthy of a conspicuous place in the palaces of the great, and the dwellings of the humbler classes: as the representation of virtuous compassion, cannot fail to leave on the mind an agreeable and lasting impression."

The work before us closes with a letter from Mr. Colledge, addressed to Lord Napier, containing suggestions respecting the manner in which the services of medical men may be most advantageously available to foreigners in China. That letter will form a part of our next article; this we conclude with some specimens of the letters of thanks addressed to Mr. C. by those who have been inmates of the hospital or by their friends. Our own views of the establishment were fully expressed on a former occasion. We have only to add here our regret that unavoidable duties made it absolutely necessary for the hospital to be closed; and to express our earnest desire that it, and others like it, may be speedily opened. The care of four thousand Chinese patients, was no light task; and all who undertake the business must be prepared to encounter many difficulties; they engage, however, in a noble work. We bid them God speed, and will ever, as there may be opportunity, give them our hearty coöperation. The following are some of the letters of thanks.

LETTER I.

Note of thanks from Le Kwangche, Seay Jeihheung, and Tso Amow, belonging to the district of Sinning.

We have for the greater part of our lives remained at home, unable to distinguish night from day, or to discriminate between the sweet or bitter of the five tastes. Having for a long period suffered blindness, we unexpectedly heard that the eminent and skillful English doctor, in the exercise of benevolence and charity, extends his favors all around to a very numerous collection of persons afflicted with diseases of the eyes.

We came to his hospital, to place ourselves under his healing care, and before the expiration of a few months we were completely cured, having regained our sight as perfectly as at first. We have placed reliance on the meritorious performances of this benevolent man, and have each of us had favors heaped upon us unbounded as the heavens and the earth. We now reverently pray that blessings and wealth, and honors, and happiness, may be his portion for ten thousand generations.

We are now returning home full of gratitude, and thankfulness; but when can we hope to be able to recompense such goodness; We can only, in the next state of existence, toil and labor as horses or dogs to serve our benefactor. All our families are moved to gratitude, and we ourselves present this note, leaping about with joy. Every village spreads abroad and declares his fame.

We approach the bar of the benevolent and skillful doctor with gratitude.

Taonkwang, 11th year, 5th moon, 6th day.

LETTER II.

Note of thanks from Lew Ake, Lew Ahaon, and Kan Awang belonging to the district of Sinhway.

We were suffering from total blindness, and could not distinguish day from night, when unexpectedly we heard of the benevolence and charity of the skillful English doctor, whose benefits pervade the world, who liberally dispenses medicines, and supplies board, lodging, and every thing complete. We came on purpose to be near his healing art, and happily in a few months our sight has been restored to us, as perfect as at first. We are deeply impressed with gratitude for the doctor's liberal favors; we are now returning home, and prostrate make our acknowledgements. We do not know when we shall be able to offer a recompense. The recollection of his kindness will be engraved on our livers and galls for ten thousand generations. We can only express our hopes that the doctor may enjoy happiness, wealth and honors.

Presented at the bar of the English nation's eminent doctor.

LETTER III.

The person who announces his farewell, and humbly renders thanks, Tsang Ale, knocks head and twice bows before the presence of the great physician, teacher, and magnate.

I, in youth, had an affliction of my eyes and both were short of light: fortunately it occurred that you, Sir, reached this land, where you have disclosed the able devices of your mind, and used your skillful hand. You cut off a bit of filmy skin, removed the blood-shot root, pierced the reflecting pupil, and extracted the green fluid; you swept aside the clouds, and the moon was seen as a gem without flaw. You spared no labor nor trouble; made no account of the expense of the medicines; both kept me in your lodging-house, and

gave me rice and tea ; truly it is what neither in ancient nor modern times has ever been.

Now my eyes are gradually brightening ; ten thousand times have I to bow for your favors, and to wish, Sir, that heaven may send down on you a hundred things felicitous, bestow a thousand things fortunate, and give longevity and riches, with splendor and affluence. Respectfully is this raised upwards !

LETTER IV.

My daughter was this year afflicted with a disease of the eyes, by which they were imminently endangered ; many means were resorted to for a cure ; but none were efficacious.

I afterwards heard that the English nation's great physician, who has deeply investigated the medical art, from feelings of benevolence and compassion, gratuitously supplied medicines, and that all his operations had been attended with happy effects. Immediately I brought my daughter to be examined, and am grateful for the medicines which were bestowed.

In a few days her eyes were again as they had formerly been. I humbly reflect that my daughter's regaining her sight proceeds from the vast benevolence of the great physician, and the divine merit of his wonderful medicine.

I feel deeply indebted for her perfect recovery ; but being very poor, I have no means of offering a recompense. I have merely prepared some variegated crackers to manifest my respect. In speaking of his meritorious virtue, I feel endless gratitude.

Awan respectfully bows (and presents this note).

LETTER V.

I, Kwō Tingchang, of Heōshan district, constantly remained seated in my house, unable to distinguish between day and night, or to perceive the sweetness or bitterness of the five tastes, because of the severity and long-standing of a disease of my eyes. Suddenly I heard, great physician, and venerable Sir, that you manifested benevolence, so that your fame has spread extensively over the four seas, and that many men with diseased eyes assembled at your abode, where you dressed and operated on them, until in a few months they were quite cured, and as clear-sighted as at first. It is owing, benevolent Sir, to your virtue, which is as illimitable as that of heaven and earth. Respectfully we wish you honor and felicity, with happiness and emolument during ten thousand years.

I, Kwō Tingchang, with a thankful heart return to my village ; when can I make a poor return for your goodness ? My whole family is grateful for your favors ; while with leaping and joy I present these expressions thereof. In all the village your fame will spread. With gratitude this is presented before the presence of the great physician and venerable gentleman to be glanced at.

Kwō Tingchang of Heōshan district knocks head, bows, and gives thanks.

LETTER VI.

Reverently to take leave, and give thanks for your great favors. You, venerable Sir, received me into your house, and attended to my cure; you also gave me food and provision, and made me dwell in the forest of medicines. You put in order the great principles of benefiting the world, and displayed the skillful hand of Sun and Hwa; like as when clouds are swept aside, the sun is seen clear, and pure as an autumn spring of water.

I am now about to return. Your grace and virtue I am quite unable to repay; but I wish, Sir, that heaven may send down to you a hundred sources of emolument, with sons and heirs numerous as the fruitful locusts, and that your happiness may equal the eastern sea, and your longevity compare with the southern mountains.

This is delivered upwards before the presence of the English venerable gentleman.

The favored disciple Lew King, of the district of Hwuyyeib, bends his head and bows.

LETTER VII.

Respectfully to take leave, and bowing to the ground, return thanks to the medical officer and teacher.

We *ants*, having been long abroad, wish now to return to our families. We are grateful, medical officer, for the grace you have displayed in giving us benefits, perfectly curing the diseases of our eyes, and granting us food and provisions, without our spending a particle of money. It is indeed what may be called expansive benevolence. Your fame will spread over the four seas to men of all ages. We have now no ability to repay you with favors; but can merely express our good wishes in vulgar language. May your happiness, medical officer and teacher, be as the eastern sea, the waves overtopping each other, in a thousand steps; and may your longevity compare with the southern mountains, and be perpetual as the sun and moon.

To the medical officer and teacher. May he gradually rise upwards to the first rank, and continue long as heaven and earth.

HWANG TSEWLE and HWANG ASZE, of Kweishen district, bend their heads, and bow a hundred times.

LETTER VIII.

"Where'er he passes, flowers spring up; where'er he stops, all is divine;" just as when clouds open, the moon is seen. He preserves light, and diffuses clearness, even as when water is clear, every ripple is perceived. I myself saw his wonderful art, and his skillful hand, and his medicinal preparations. Both the prince and his minister were skillful and expert; and their dispositions towards their patients, the same as those of parents towards children.

I am ashamed that I have not rare and valuable gems to recompense you with. I am only able to prepare a few expressions on a card. I now present a coarse fan to show slightly my sincerity, and

as a token of gratitude for your deep and unfathomable favors. Looking upwards I pray you to cast a bright glance, at the respect and reverence which I can no longer support in silence.

Your junior, Ho Kungleén bends his head and bow

LETTER IX.

We, inhabitants of the towns and villages in several districts, have relied on the English nation's surgeon, Colledge, for the relief and cure of diseases of the eyes. Those who have been completely cured, both formerly and at the present time, who possess feelings of gratitude, have offered presents and a recompense of money; but he would not receive a *candareen* or a *cash*.

We have no means of offering a recompense; but have united in presenting bundles of crackers, and in playing on instruments of music, in front of his house, to return thanks for his vast benevolence. May ten thousand blessings be with him.

We respectfully write this that he may be previously informed

LETTER X.

To knock head and thank the great English doctor. Venerable gentleman,—May your groves of almond trees be abundant, and the orange trees make the water of your well fragrant; as heretofore, may you be made known to the world, as illustrious and brilliant, and as a most profound and skillful doctor. I last year arrived at Macao, blind in both eyes; I have to thank you, venerable Sir, for having by your excellent methods, cured me perfectly. Your goodness is lofty as a hill, your virtue deep as the sea; therefore all my family will express their gratitude for your new creating goodness. Now I am desirous of returning home; your profound kindness it is impossible for me to requite; I feel extremely ashamed of myself for it. Again I trust that you, venerable Sir, will kindly feel compassion for me. Moreover, morning and evening you supplied me with firewood and water. This adds to the shame I feel. I am grateful for your favors, and shall think of them without ceasing. Moreover, I am certain that since you have been a benefactor to the world, and your good government is spread abroad, heaven must surely grant you a long life, and you will enjoy every happiness. I return to my mean province. Your illustrious name, venerable Sir, will extend to all time; during a thousand ages it will not decay. I return thanks for your great kindness; impotent are my words to sound your fame, and to express my thanks. I wish you everlasting tranquillity.

Presented to the great English doctor, and noble gentleman, in the 11th year of Taoukwang, by Ho Shuh, of the district of Chaonngan, in the department of Changchow in Fuhkeen, who knocks head and presents thanks.

LETTER XI.

To the English *great nation's hand* (surgeon), elder benefactor of the world, skillful medical practitioner, by whom hundreds have been cured, as if by supernatural means. Sight has been restored to my eyes, which had lost it for more than ten years. The great nation's hand admitted me into his hospital and attended me,—verily he possesses supernatural power,—and effected the wonderful work of letting me behold the light of the sun.

May happiness rest in his house for having daily given me food to eat. Returning thanks, I go to my native place. Ten thousand generations of my family will be moved with gratitude towards him. May heaven protect him! May he enjoy felicity great as the unbounded existence of the eastern sea, and as the southern hill, for his benevolence. Given in his presence.

LIN TINGMING, pays respects.

LETTER XII.

Note of thanks from Tsae Yě for the cure of his arm, to the English nation's surgeon, Colledge.

I, Tsae Yě of Mongha (village), on the 7th of the 9th moon, when going to the village, met on the way a ship captain, riding about for amusement. We encountered each other in a narrow part of the road, where there was no room to turn off, and avoid one another. Hence I was kicked and trodden down by the horse, and my arm broken. Deeply grateful am I to the English nation's great doctor for taking me home to his worthy abode, and applying cures; so that in about a month I was perfectly healed. Yě is indeed deeply imbued with your profound benevolence. In truth it is as though we had unexpectedly found a divine spirit, giving life to the world. On earth there is none to match you. Yě sleeping and waking thinks of you. In this life, in the present world, he has no power to recompense you; but in the coming life he will serve you as a horse or a dog. To the English nation's great doctor.

TSAE YE,

with his whole family, imbued by your favor, bows his head, and pays respects.

LETTER XIII.

King Wan, of the district of Kaeping is grateful to the doctor. Eminent man! Whose medicines effect cures comparable to a deity; and who, moreover, supplied me with food and lodging abundant, thus evincing virtue nearly allied to heaven, and superior to the benevolence of relations. I, King Wan, was afflicted with an ailment of the eyes for seven years, during which period, I sat as it were in a dark chamber; when having come purposely to try your wonderful medicines, the bright day returned as before. Thus truly must your illustrious name be spread through the central and flowery country;

and heaven must add happiness and long life. Now with head to the ground I return thanks, and flee away to my village as a bird released, not knowing when I can adequately recompense your benevolence.

ART. III. Hospitals for seamen: a plan for a floating hospital at Whampoa, with apparatus for the recovery of persons apparently drowned; a medical establishment needed at Lintin or Macao, number and condition of foreign seamen in China.

When speaking of seamen in the port of Canton, in our last volume, (page 322,) we alluded to the necessity of some provision being made for the sick. Since that time the subject has received more attention; and in August last, a plan was devised and partly carried into execution for supplying the desired aid. The origin and nature of the plan will be fully explained by the following letter; which having been submitted to lord Napier, and having received his lordship's approbation, was forwarded to H. M. ministers in England. It forms a part of the appendix to the account of the ophthalmic institution, noticed in the preceding article. Fully persuaded, as we are, that the welfare of seamen in China, has not received by any means that consideration which it deserves, we beg leave to call the attention of our readers, and especially of those who are interested in the foreign commerce with this country, to the following letter:

To the Right Honorable Lord Napier,
Chief Superintendent of British Trade in China.

My Lord,

In obedience to a wish expressed by your lordship, to receive some suggestion as to the manner in which the services of the medical officers of your lordship's establishment may be made most advantageously available to British subjects in China, I have the honor to lay before your lordship the following ideas which have presented themselves to me on the subject.

Your lordship having already been pleased to express your acquiescence in the necessity of stationing one of your medical officers at Whampoa, and the laws of the Chinese empire not permitting the residence of any foreigner on shore there, I would respectfully suggest to your lordship the great importance of combining with such residence, (which must necessarily be afloat,) a floating hospital, the advantages of which I will endeavor to explain.

The prevalent diseases of Whampoa Reach arise principally from malaria, to which all ships resorting thither are unavoidably exposed. Complaints arising from this cause are frequently of a malignant character, and often of fatal occurrence, even under the closest attention. Every medical person acquainted with the varied charac-

ter of bilious, bilious remittent, remittent, and intermittent cases, besides bowel complaints and dysentery, which occur during the season, (say from the month of July to the ensuing March,) must acknowledge that almost constant watching is required in certain stages of these diseases. This would be impossible if the medical attendant were not resident on the spot.

On board the Company's ships, (I can state from personal experience,) the sick were regularly visited twice and thrice daily: and although each Company's ship carried two medical officers, making an aggregate of from thirty to forty medical men at Whampoa and Canton in the height of the season, they had always calls from ships not carrying surgeons and looking to them exclusively for medical aid. The opening of the trade will, however, entirely change the system. For while it is reasonable to suppose that an equal amount of tonnage and number of seamen will resort to China, it will be in vessels principally of that class which, from their size and complement of men, will not be obliged by act of parliament to carry a surgeon. None will carry more than one medical officer: and although I should be doing injustice to my professional brethren, if I thought there were one amongst us who would hesitate to afford assistance in case of emergency, still the assistance thus derived would be too uncertain for the calls of a numerous fleet: and, even with every disposition to afford it when called on, I can state from my own experience, that it would be an instance of good fortune rarely occurring, when one surgeon would not find his time and attention too fully occupied with his own ship's company to be able to afford assistance to other vessels.

Independently of the cases I have already enumerated, accidents unavoidably occur on shipboard, of compound fractures of limbs, injuries of the head, &c. &c., when constant attendance and quiet, mostly unattainable in small vessels, are indispensable to the cure. Nor should I omit to mention that in many cases much depends on the promptitude with which medical aid can be administered; as well as the danger and often the impossibility of removing patients to Canton, were there no medical establishment at Whampoa.

It is to your lordship's medical officer, therefore, that the British ships at Whampoa will look for assistance: and it is with a view of pointing out to your lordship the manner, in which his services may be rendered most efficient, that I have ventured to suggest the idea of a floating hospital, which I consider it my duty to recommend to your lordship's particular consideration.

The melancholy loss of life frequently occurring at Whampoa by drowning, points at once to the necessity of procuring apparatus for the recovery of persons apparently drowned. This, I take the liberty to suggest to your lordship, should also be found on board the floating residence; whence it could be sent to any ship requiring it, by some established signal being made, without loss of time: as I am of opinion that, in my time, many lives have been lost at Whampoa which might have been preserved, had the requisite means for restoration been procurable.

The necessity for a medical establishment at Lintin or Macao, is already apparent to your lordship. Even since your lordship's arrival here, applications for medical aid have been made to Macao by ships coming in from sea in a sickly condition. Cases of this nature are frequent; the sick have been landed at Macao, and have hitherto received assistance from the Company's medical resident there. I would also call your lordship's attention to the British population at Macao; as well as the sick who resort thither from Canton for the recovery of their health. Of Lintin I would merely remark, that a number of most valuable British ships are constantly stationed there; all of them without surgeons, and hitherto looking exclusively to Macao for medical aid. Having for some years conducted a hospital at Macao on my own responsibility, I can state with satisfaction, that I never experienced any interference either from the Chinese, or Portuguese governments. Though originally intended principally for the relief of poor Chinese, still I occasionally admitted cases of professional interest occurring among the lower orders of foreigners resorting to this country: and being fully impressed with the great advantages to be derived from an establishment of this kind for British seamen, at Lintin or Macao, I most respectfully submit the opinion to your lordship's consideration and approval; and, should the suggestion be deemed worthy of adoption, a scale of charges to shipmasters for the maintenance of the establishment can be submitted to your lordship.

The plan I have endeavored to embody in the foregoing sketch, embraces the services of both medical officers at present attached to your lordship's establishment, and would leave his majesty's superintendents without any personal medical attendant in Canton. This will, of course, be a matter for your lordship's consideration.

I have the honor to be,

My Lord,

Your lordship's most obedient humble servant,
Canton, August 8th, 1834. *(Signed)* T. R. COLLEDGE,
Surgeon to H. M. Superintendents.

Immediately after this plan was suggested, a boat of convenient size for a small hospital was contracted for; and the sum of 800 taels was to be paid for it, as soon as the man who engaged to build it should convey it to Whampoa and anchor it in a convenient station near the shipping, which he at once agreed to do. In the meantime Mr. Anderson, one of the surgeons to H. M. commission, was making the necessary arrangements for the new establishment, expecting to remain constantly at Whampoa and devote his whole attention to seamen. But before the plan was carried into operation, the whole was stopped by the hostilities of the government, which just at that time commenced in a most extraordinary manner; and the commissioners having been compelled to reside elsewhere than at the port of Canton, of course nothing has been done during the current season. Still, of the desirableness of having a floating hospital at Whampoa, and of the practicability of the measure, no one, we think,

who is acquainted with the circumstances of the case can have any reasonable doubts. That the petty officers at the custom-house, whenever the proposed plan is carried into effect, will make it an occasion for a *squeeze*, is certain, and should be calculated on and sharply remonstrated against. When natives wish to propose any new measure for their own advantage or convenience, the local officers expect money to be paid to them for their permission or connivance, as the case may be; but this, foreigners should never do,—not only because their commerce is already sufficiently burdened with exactions introduced in this very manner, but because the thing is wrong in principle.

The necessity for a hospital with its proper accompaniments to be established at Whampoa, will be apparent to any one who will give his attention for a moment to the number and circumstances of seamen in this port. According to documents before us, the number of arrivals in China for the year, ending June 30th, 1834, was *two hundred and sixty-four*: there were British one hundred and one; American eighty-one; French six; Dutch six; Hamburgh three; Danish five; Swedish one; Portuguese twenty-three; Spanish thirty seven; and one Mexican. The largest class of these ships carried more than one hundred men; the middling class, about fifty; and the lightest, nearly twenty men each. The average we suppose, could not be less than forty each; of the whole number of ships, at least three fifths came up to Whampoa. Accordingly there were in port during the year, 6320 seamen. Of the amount of sickness and number of deaths that occurred during the same time, we have not the means of making a correct statement. No ships escaped without more or less sickness; and probably not more than one-half without at least one case of death. There was a single instance, among the large ships, where there more than twenty deaths; and there was one of the smallest, which lost as many as four of her men. The causes of those deaths were various; several, however, we know were occasioned by drowning. Of the number of surgeons, connected with the fleet the last year, we are also without any very definite information. There were twenty-four ships belonging to the honorable East India company, each carrying two surgeons; but besides these, there were not, probably, among the whole shipping, more than two or three medical men.

In almost all the ports in the world, seamen can find accommodations, of some kind or other, on shore; but in China, with all her boasted compassion and tender nursing, no such provision is found. No matter what may be the condition of the ship, or circumstances of the poor sailor, if he is sick, there is no house on shore to receive him, unless he comes up to the 'barbarian factories' in Canton; which, on account of the distance, is often quite impossible and always dangerous. And if perchance he reaches the factories, he will seldom find the accommodations necessary for a sick man. And if the "foreign devil water hand," dies here, then, in order to show forth extreme tenderness, the good people of the grand hoppo's establish-

ment and the sturdy beggars in the streets are both allowed to levy a tax on his lifeless body ! This tax usually amounts to fifteen or twenty dollars. And if the unfortunate sailor has not left the means wherewith to defray this charge ; or if the master and the consignee of the ship neglect or refuse to pay it, then the demand is made on the comprador of the house where the death occurred. This fact in some measure accounts for the dislike which the compradors usually manifest in regard to admitting sick men into the houses of their masters. Besides, the indifference which the Chinese feel towards persons in distress, and particularly towards foreigners, and the consequent neglect of them in sickness, are additional objections against bringing sailors to Canton. When we consider, therefore, the number of seamen in this port, and the condition in which they are placed, we do not wonder that Lord Napier and the medical officers of his establishment, took the steps they did to procure for British seamen a floating hospital at Whampoa. And there exist nearly the same reasons for a similar establishment, either on shore at Macao, or afloat at Lintin ; there being, as we have already seen, about two fifths of the whole foreign shipping, which does not come within the limits of the port of Canton. Hitherto, the seamen connected with this part of the shipping, have enjoyed fewer medical advantages than those within the port. And though they are less exposed to sickness than those who are at Whampoa, yet as their numbers are rapidly increasing, they ought no longer to be left without some constant medical attendant.

We do not suppose that these hospitals when in successful operation, (as they soon will be, if the plan proposed to the British ministry is carried into effect,) will be limited to British seamen. Nor ought the expense of such accommodations to be borne by the British government and people alone. The number of American seamen, it is true, is considerably less than that of the British ; yet, during the last year, it could not have been less than 1500 ; at the same time, however, the American ships are seldom if ever provided with surgeons ; and while at sea, we suppose they rarely need them. Here it is not so ; for many are sick, and suffer much for want of convenient accommodations and medical aid. Individual effort could not make the necessary arrangements for a hospital at Whampoa ; but united effort could ; and whenever such an establishment is undertaken, it must be done by combined private enterprise, since the government of the United States chooses not to interfere in such matters. It is much, *very* much, to be regretted that men should be cast ashore as seamen sometimes are in China. We have known instances in which they have been set ashore in the rice fields at Whampoa, and also at Macao, nearly destitute of every thing but the clothes on their backs. The policy of the American government in leaving, year after year, such a branch of its commerce utterly unprotected, and uncountenanced even by the presence of a consul ; and the justice of shipmasters 'turning adrift' and abandoning their men in such a country as this, are points about

which our readers will form different opinions ; but for ourselves we cannot look on the first without regret, nor on the second without shame and indignation. We do regard with feelings of pleasure and approbation the measures which the Americans have taken to benefit seamen in the port of Canton, by the preaching of the gospel and the promotion of temperance among them ; these things they ought to have done ; and surely the others they ought not to have left undone.

P. S. Since the foregoing was in type, and the first part of the article printed off, we have had the pleasure of learning that measures are now being adopted to establish a hospital at Macao. To inquiries on this subject, our correspondent writes :

" My dear Sir,—By the act, 6th, Geo. IV., British consuls in foreign countries are authorized to advance, on the part of the crown, a sum, annually, equal in amount to whatever may be collected or subscribed by British subjects, for the purpose of maintaining a hospital for British seamen, or other distressed subjects, abroad. It is believed that, in virtue of this very liberal provision of the legislature, something will be done by the British merchants towards forwarding this very laudable object ; and it is *much to be wished* [these italics are our own] *that its advantages may be extended to distressed seamen of all nations,—thereby to secure the support of all foreigners in China.*

" The foregoing is all that can, at present, be said on the subject."

ART. IV. *Proceedings relative to the formation of a Society for the Diffusion of Useful Knowledge in China.*

[An unavoidable delay in publishing our present number, affords us an early opportunity, which we improve with great pleasure, of complying with a request of the committee of the Society for the Diffusion of Useful Knowledge in China, to publish the following papers, under the title given at the head of this article. It will be seen by referring to the papers, that they are also to be published in the form of a pamphlet. What we here publish is an exact copy of the original of the pamphlet. The proceedings, &c., are introduced by the following advertisement.]

ADVERTISEMENT.

At a special meeting of the committee held this day, it was resolved, that the following proceedings, relative to the formation of a society for the diffusion of useful knowledge in China, be adopted for publication, and be printed at the office of the Chinese Repository.

By order of the committee,

(Signed) J. ROBT. MORRISON,

Canton, January 1st, 1835.

Secretary.

PREAMBLE.

THE written character adopted by the Chinese has had a very remarkable influence both upon their civilization and their relations with other nations. They have formed an extensive literature, but it is barren in ideas ; and in style and manner it is as peculiar as are the people themselves. While the want of variety in its sounds renders the spoken medium monotonous, the numerous strokes and

variations in the characters of the written medium; give it a copiousness which is scarcely equalled by any other language in the world. But this system, so congenial to the Chinese mind, renders the acquisition of knowledge very difficult; for years are occupied in simply learning to read and write,—attainments which merely pave the way for the acquisition of knowledge, but which, *reciprocally*, constitute the whole learning of many of the Chinese literati. By using this character, the Chinese have drawn a strong line of demarcation between themselves and all foreigners. They have virtually excluded others from being benefited by their writings; and at the same time they have closed up the avenues for the introduction of knowledge from abroad. Moreover, national prejudice, founded in ignorance, has assigned to native works exclusively the honor of being ‘literary productions.’ But while the learned Chinese have affected to look down on the productions of foreigners as unworthy of their notice, many of their own number, and multitudes of the common people, whenever such books have been circulated within their reach, have sought for them with great avidity.

The favorable accounts of the Chinese empire, given by the Jesuits, have engendered in many the belief that the state of literature and morals in China is far superior to that of other countries. Hence, to attempt improvement here, would only serve to degrade a nation which has reached the climax of human perfection. On this misrepresentation, most absurd and mischievous theories have been built. Many scholars in the west have not hesitated to refer to the Chinese as the most civilized people in the world; and as the great source from whence other nations must derive the true principles of science and knowledge. While we must reject such views as false, we cannot regard the Chinese as incapable of rising and vying with the most enlightened nations of the earth. Of all the Asiatics we regard them as the most prepared for the reception of useful knowledge.

In our days, many nations have begun the race of improvement; and are now moving onward in swift career, their course being constantly made more luminous by the light of science, and more rapid by the force of truth. This has resulted from the *diffusion of useful knowledge* among them. But no influence of this kind has yet reached the ‘central nation,’ and China still stands stationary, shielding herself against the contaminating influence of barbarians. While, therefore, we must ascribe it chiefly to the apathy, the national pride, and the ignorance of the Chinese, that they have not joined other nations in the march of intellect; we are by no means prepared to excuse ourselves from the guilt of indifference and inactivity in not having placed within their reach the means of improvement, and roused their sleeping energies to inquiries after knowledge.

These remarks show, at once, the necessity of some measures being adopted, to supply what we may justly consider the existing demands of the case. And while we should duly value the knowledge which the Chinese have possessed for ages, it should be our chief endeavor, our steady aim, to supply their lack of knowledge; and by a

friendly interchange of thought, produce a union of sentiment, the firmest basis of international intercourse. Though the task is arduous, the boon will be great; and great too, and in every way most safe and salutary, will be the results. Three hundred and sixty millions of immortal beings, separated from all the nations of the earth by a narrow policy, which is upheld by ignorance, now claim the attention of philanthropists. Neglected, and even given up in despair, as they have been hitherto, they will henceforth become the objects of our solicitude, and call forth our united efforts in their behalf.

As the field is so vast, comprising a population greater than that of all Europe, we, who are but on the confines of China, few in number, and limited in resources, must look to kindred spirits in the west, to coöperate with us in this arduous enterprise. We would not raise high expectations by holding out promises of great success immediately; but we are anxious to proceed with a firm and steady step, and amidst all difficulties to keep our eye constantly fixed on the glorious end. The greater the aid furnished, and the talent enlisted, the wider will be the sphere of action, and the more numerous the publications which will go forth under the auspices of the society.

We are now, then, to make the trial, whether the celestial empire, after it has defeated all efforts to bring it into an alliance with the civilized nations of the earth, will not yield to intellectual artillery, and give to knowledge the palm of victory. The end of our course is far distant; the barriers high; the ways rough; and the passes difficult; our advances, therefore, may be slow. Yet prepared for all contingencies, and aware that it is not the work of a day, we hail with delight the commencement of the undertaking, and are glad to engage in a warfare, where we are sure the victors and the vanquished will meet only to exult and rejoice together.

MINUTES

Of two public meetings of foreign residents in Canton.

At a public meeting, convened by circular, and held at the hotel at No. 6, Imperial Hong, on the 29th of November, 1834, Mr. Olyphant was called to the chair, and Mr. Slade was appointed secretary to the meeting.

The proposal for the formation of a society for the diffusion of useful knowledge in China, having been introduced by the Rev. Charles Gutzlaff, and remarked upon by himself and other members of the meeting,

It was moved by Mr. Matheson, seconded by Mr. Innes, and carried unanimously,

That the meeting accept of the proposition for the formation of a Society for the Diffusion of Useful Knowledge in China.

The following gentlemen were then chosen as a committee for conducting the business of the society:

JAMES MATHESON, esq. President,
D. W. C. OLYPHANT, esq. Treasurer,
WM. S. WETMORE, esq.

JAMES INNES, esq.

THOMAS FOX, esq.

Rev. E. C. BRIDGMAN, { Chinese secretaries.
Rev. CHARLES GUTZLAFF, }

J. ROBERT MORRISON, esq. English secretary.

Moved by the Rev. Mr. Bridgman, seconded by Mr. Innes, and carried unanimously,

That the committee now appointed be directed to draft a constitution and plan of operations for the society, and report the same at an adjourned meeting.

Moved by Mr. Fox, seconded by Mr. Wetmore, and carried unanimously,

That the meeting invite the coöperation of the community of Canton and Macao in forwarding the objects of the society, and also of such Chinese as may be supposed favorable to it; and that this meeting also look to being brought into correspondence with similar societies established in other parts of the world.

Moved by Mr. Matheson, seconded by Mr. Fox, and carried unanimously,

That J. F. Davis, esq., H. M. chief superintendent in China, and the consuls for foreign nations resident in China, be invited to become honorary members of the society.

The meeting then, after votes of thanks to the chairman and secretary, adjourned until the next Wednesday.

In accordance with the resolution moved by Mr. Bridgman, as above, public notice was given of the adjourned meeting on Tuesday. The next day, December 3d, 1834, a general meeting was held at No. 6, Imperial Hong. The president of the society being absent, Mr. Wetmore was requested to take the chair.

Documents containing the objects and regulations of the society, as drawn up by the committee, were then laid before the meeting; and after some discussion and alterations, were adopted,—as below.

It was afterwards moved, seconded, and carried unanimously,

That a copy of the objects and regulations of the society be sent for publication to the editor of the Canton Register :

That the proceedings of the society, as now formed, with its objects and regulations, be published in the form of a pamphlet, for general circulation, under the superintendence of the committee: and,

That a copy of the same be forwarded to the right honorable lord Brougham, chairman of the Society for the Diffusion of Useful Knowledge, in England.

The meeting being made acquainted with the fact that an association of gentlemen had recently been formed in the city of New York, to aid in the diffusion of knowledge in China, it was moved and carried unanimously,

That a copy of the proceedings, &c., of the society, be also sent to the president of that association.

It was then moved by Mr. Jardine, seconded by Mr. Fox, and carried unanimously,

That a vote of thanks be proposed to Mr. Wetmore for his services in the chair, on this occasion; and that the meeting do now adjourn. The meeting adjourned accordingly.

OBJECTS OF THE SOCIETY.

Recent events have greatly contributed towards raising in us the hope, that our intercourse with China will henceforth not only be mercantile but intellectual. Amongst the Hindoos, a nation far inferior to the Chinese, and more bigoted, the attempts at spreading useful knowledge have been crowned with success; this greatly encourages us to tread in the same steps. Though from the nature of the undertaking it is very evident that the progress can be but slow, (for how many years elapsed in Europe before the savage tribes, who established themselves upon the ruins of the Roman empire, were rescued from barbarism?) yet we confidently entertain the hope that by judicious measures we may greatly hasten the desirable end. China possesses a well cultivated literature, at once copious and well adapted to become the vehicle of science. Its literature is more extensive than that of any other uncivilized nation on the earth, and exceeds in bulk both the Roman and Grecian. Education is here pretty general, and millions of readers are able to avail themselves of the boon we tender to them.

The prime object of this association, therefore, will be to publish such books as may enlighten the minds of the Chinese, and communicate to them the arts and sciences of the west. Such measures must be taken as will ensure a ready circulation, not solely in Canton but throughout the empire. It will be the duty of every member of this association to coöperate to this end, while those members who are conversant with the Chinese language should endeavor to furnish works for publication. There are two booksellers in this city who offer their services in sending the books to their correspondents in the principal cities of the empire, provided the books interest the general reader. A small attempt with the Chinese Magazine has answered the end; but the matter is still difficult at the commencement, though, when once fairly arranged, it promises the greatest results. Our intercourse with China has lately been extended and will, under the auspices of a free trade, expand, until it embraces all the maritime provinces of the empire, and considers the flourishing region of the Yangtze kéang as a fair field for mercantile enterprise. There will be thus a wide door open for the dissemination of truth. The writer himself has seen his most sanguine hopes far exceeded, and can bear ample testimony to the eagerness with which foreign publications, of which an enormous number have been circulated, are hailed by the people and universally perused.

The writer at the present moment submits to the committee whether they will encourage the publication of a general history and geography, the latter accompanied by an atlas. He requests them to point out at the same time a series of publications which they think the best adapted for the promotion of their object, and he pledges himself to aid whatever is in his power, in their composition.

The great attention which is now directed towards China, the interest which England, the United States, Germany, and even Holland, take in the regeneration of this great nation, insure coöperation from all those countries. The correspondence proposed with kindred institutions in every quarter of the globe having met with general approbation, it now only remains to keep up that interest by unwearied efforts in this good work. It would, perhaps, also, be desirable that the society print a work or works in English, which making our fellow-laborers at home acquainted with the intellectual state of this country, might thus create a still greater interest in behalf of this nation. This subject is likewise submitted to the consideration of the committee.

To enhance the value of our works, it is very desirable to make the Chinese pay. At the first outset our publications will give small returns, but whenever curiosity is awakened, the expenses of the association will decrease. This society may gradually embrace many other objects, equally tending to the diffusion of useful knowledge; but this will be a proper subject for discussion whenever its funds permit, and its resources are adequate to the demand.

(Signed) CHARLES GUTZLAFF.

REGULATIONS OF THE SOCIETY.

1. This association, formed for the purpose of extending to the Chinese such knowledge as is calculated to improve their intellectual and moral condition, is designated *The Society for the Diffusion of Useful Knowledge in China*.

2. The object of the society is, by all means in its power, to prepare and publish, in a cheap form, plain and easy treatises in the Chinese language, on such branches of useful knowledge as are suited to the existing state and condition of the Chinese empire.

3. Members of the society shall be either resident, corresponding, or honorary.

4. The *resident* members shall include native and foreign gentlemen in China. Those who, approving of the regulations, express their desire to become members, and to aid in promoting the objects of the society, previous to the 31st day of December enrent, shall be considered original members. And after that date every individual, wishing to coöperate in the grand object of the society, and conforming to its regulations, may, upon addressing the secretary, and being approved of by a majority of the committee, be constituted a member of the society.

5. Individuals, not resident in China, who, from their knowledge of the language, may be supposed able and willing to forward the objects of the society, by original works or translations, may be elected *corresponding* members. And any individuals, unacquainted with the Chinese language, who may be willing to aid the society, by their influence, or otherwise, may be elected *honorary* members. Both corresponding and honorary members shall be elected in the same manner as resident members.

6. Every member, not a corresponding or honorary member, shall pay an *annual subscription* of not less than *ten dollars*. The society will also thankfully receive any donations. The society shall print an annual report of its proceedings, and each member shall be entitled to one copy of it.

7. Every donor of \$25 shall be entitled to a copy of the annual report of the society, and to a set of its publications for one year.

8. Individuals resident in other countries, who are friendly to the objects of this society shall be invited to form *auxiliary associations* in aid of its funds. Such associations, forwarding to the amount of \$50 annually, shall be entitled to ten copies of the annual reports, and a copy of each of the society's publications.

9. The business of the society shall be conducted by a *committee* consisting of a president, three other members, a treasurer, and three secretaries, two Chinese and one English; who shall be chosen annually out of the resident members, at a general meeting. Vacancies occurring in the course of the year shall, when necessary, be filled up by direction of the committee. Three members of the committee shall constitute a quorum.

10. The society shall hold an annual general meeting, on the third Monday in October. Special general meetings shall be convened at any time, by notice from the committee, or from any ten of the members of the society.

11. The committee shall hold regular meetings on the first Wednesday in every month; such meetings to be deferred, and special ones convened, when necessary, by order of the president, or, in his absence, by desire of any two of the members.

12. It shall be the duty of the committee to take into consideration, and decide, respecting all business that may be brought before it by the treasurer or the secretaries.

13. It shall be the duty of the treasurer to propose measures for raising money necessary to defray the expenses of the society, and to take account of the same.

14. It shall be the duty of the Chinese secretaries to examine all works offered to the society for publication, and to report respecting them to the committee. Also, when approved of by the committee, to superintend their publication, sale, and circulation.

15. It shall be the duty of the English secretary to keep a record of the proceedings of the society and of the committee, and, either alone, or with the assistance of any members who may be appointed by the committee, to conduct the correspondence.

16. It shall further be the duty of the Chinese secretaries to propose works; and the committee shall take measures for procuring those works of which it approves.

17. The committee shall have the power, when necessary, of purchasing for publication manuscripts of [which it has previously approved; also of holding out rewards for the best treatises on any specified subjects. (*Signed*) WM. S. WETMORE.—*Chairman*.

True copy.

J. ROBT. MORRISON.—*Secretary*.

ART. V. *Literary notices: 1. Select papers on the subject of expressing the languages of the east in the English (Roman) character; 2. A Chinese Commercial Guide.*

1. We have carefully, and with great pleasure, watched the efforts that have been made in India, during the current year, 'on the subject of expressing the languages of the east in the English character.' To those who have not turned their thoughts to this subject, if there are any such, it may perhaps appear to be one of little moment: but it will be contemplated in a far different light by those who have just views of the influence it may, and probably will, have on a very large portion of the human family.—The work before us is from the Serampore press, and, in the compass of 160 pages, comprises the most important papers on the subject in question, which were published in the periodicals at Calcutta during the early part of this year. The writer of one of these papers illustrates and shows clearly 'the possibility, the practicability, and the expediency of substituting the Roman instead of the Indian alphabets.' The writer of another, who styles himself 'a true friend of the natives' of India, after descending on 'some of the manifold advantages which would attend the substitution of the English in the place of the Indian alphabets,' gives the following summary:

"1. The substitution of the English alphabet would facilitate the progress of a Hindoo in learning his own vernacular language.

"2. It would facilitate his progress in learning the English language.

"3. It would facilitate his progress in learning the several other languages necessary to the carrying on of business.

"4. It would break down the barriers that at present separate the Hindoos from one another, and lead to free communication, and a beneficial interchange of sentiment throughout the land.

"5. It would enable Hindoos of ordinary ability and perseverance to master almost all the languages of India, and so put it in their power to benefit its countless tribes and families.

"6. It would greatly assist young and old in reading, writing, &c., any language, with precision and propriety.

"7. It would save a great deal of money to every Hindoo parent, by greatly diminishing the price of books.

"8. It would bring to light the entire mass of Hindoo literature, science, and theology, and make the claims of Hindoo authors known to all the learned in the four quarters of the world.

"More advantages might easily be enumerated: but are not these amply sufficient to prove the excellency of the present proposal? Are not these more than sufficient to demonstrate, that it is fraught with the richest blessings to the people of Hindostan? And if so, howver unintentionally, are not those the enemies of the people, who object to and oppose it? And are not those the best friends of the people,

who are its most strenuous advocates? 'We speak unto you as unto wise; judge ye.'"

On the same general subject another writer says: "It seems now to be admitted, with scarcely a dissenting voice, that the plan of expressing the languages of the east in the English character offers the best and nearest prospect of fixing the native dialects, and of establishing a common medium of communication, epistolary as well as oral, between the people and their rulers—that great desideratum, the absence of which has always so much impeded the due administration of justice in this country, and stood in the way of our taking root in the affections of our subjects to the extent which the rectitude of our acts and intentions might entitle us to expect. The principle, therefore, that the languages of the east should be expressed in the character of the west, and that by degrees our written character should be made to *pervade the whole world*, has been admitted by a decided majority of those persons who, from their education and habits of mind, are qualified to give an opinion on the subject. The only question which remains to be discussed is the particular orthography, or in other words the particular mode of applying the European characters to the Asiatic languages, which it is most desirable to adopt."

If these high anticipations are realized, as we doubt not they will be, it may be expected that the Burman, the Siamese, the Javanese, the Bugis, and all the other languages of the archipelago, will in due time experience the same renovation. The Japanese, also, must come into the same list. But how will it be with the Chinese? "To convey the Chinese spoken language without the character is not impracticable, though it is difficult and often embarrassing to the learner," is an opinion which was expressed by the late Dr. Morrison, six years ago. Soon after that, and without any knowledge of Dr. M.'s views, the same opinion was expressed by an able philologist in Europe. Of the correctness of these opinions we have not the shadow of a doubt; nor should we be surprised, were it to be announced in the course of a few years, that 'the written character of the celestial empire is giving place to the Roman.'

2. *A Chinese Commercial Guide, consisting of a collection of details respecting foreign trade in China.* By JOHN ROBERT MORRISON. Canton: 1834. pp. 116.

No book extant, we do not hesitate to affirm, contains in the same number of pages an amount of useful information, relative to foreign commerce with China, equal to that embodied in the work before us: indeed, all other books, that have ever fallen under our observation, do not contain an equal amount of those details which will be found necessary for the merchant who comes forward to engage in the China trade at the present time. We speak in these terms, because we know the opportunities which the compiler enjoyed for collecting information and making his work accurate and complete. We shall soon take the liberty of introducing into the Repository a few of the

papers contained in the Guide; but must refer to the book itself all those who wish to become acquainted with the details and magnitude of the several branches of the Chinese trade.

ART. VI. *Religious intelligence: Singapore, instruction for the native inhabitants: Borneo, notices of its inhabitants visiting Singapore; arrival of new missionaries in Siam.*

Singapore. Almost from the very commencement of the British settlement at Singapore in 1818, more or less attention has been paid to the moral and religious instruction of the native inhabitants. These efforts have been made by the European residents, by private individuals, and by foreign missionary societies; and they have been continued, with various success, to the present time. The design of the Singapore Institution, founded by the honorable sir T. S. Raffles in 1823, was noble, and ought to have been carried into prompt and vigorous execution. We hope shortly to call the attention of our readers to the present state of the institution, and to that of the several schools which are now in progress in that settlement. In the missionary department, although some changes have taken place during the last six months, the labors of preaching, and teaching, and circulating books have been continued, and will, we trust, never cease. The protestant missionary now in the field is the Rev. Ira Traey. He arrived there on the 24th of last July, and directs his attention chiefly to the Chinese.

Under date of August 16th, 1834, Mr. Traey thus wrote: "To-day I visited *Campong glam*, which is a part of Singapore, about a mile from the central and business part of the settlement, containing not far from two thousand Chinese. I went first to visit Miss Wallace's school. There I saw about twenty children, Chinese, Portuguese and Malay, all learning to read their own languages. Some of them were not the most agreeable children that I ever saw; nor were they clad in the best manner. How little, thought I, as I left the room, do those ladies who sit in quiet around their own pleasant firesides, and enjoy the sweet intercourse of a Christian family in refined society, know what self-denial is practiced by some of their sex for the sake of doing good! Here among these noisy, ignorant, and half-naked children, a lady, accustomed to the enjoyments of cultivated society, and able still to enjoy them, if she preferred her own interest to those of others, spends her days in benefiting strangers. Miss W. has been here but a short time, and has still to contend with the peculiar difficulties which attend the commencement of schools, especially for girls, among the Chinese. But she is not discouraged, and seems happy in her work."—For several years, five or more we think, Miss W. was engaged in teaching at Malacca; and at one time had as many as six schools under her superintendence: those schools are now under the care of the missionaries of the London Missionary Society: that at Singapore is supported by private benevolence.

The Rev. Peter Parker, M. D. who reached China in the ship *Morrison* the 23d of October last, sailed in the *Fort William*, on the 14th instant, to join Mr. Tracy at Singapore. Mr. P. has come out in the double capacity of preacher and physician; and proposes for the present, to devote so much of his time as he can spare from the study of the Chinese language, to assist the poor, sick, lame, and blind, among the natives, wherever duty may call him to reside.

Borneo. The following brief extracts from the private Journal of Mr. Tracy at Singapore, exhibit a pleasing degree of interest among the people of Borneo, to become acquainted with the learning and religion of Europeans; they show also the desirableness of having schools established, like those at Malacca and Singapore, for the youth of the great eastern archipelago. The first extract is dated, September 12th, 1834:

“To-day,” he says, “I went on board three prows from Borneo; and making some inquiries respecting their country, learned that they were from Serowa and Shadung [on Raffles’ map, written Serewa and Sedang]. One of the prows was from the city of Borneo, or Broonee as they pronounced the name; they said the city contains six or eight times as many inhabitants as Singapore; its population, therefore may be 100,000 or 150,000. They said that there are many pirates in those regions from whence they came; that the soil is good, but not well cultivated. Those individuals with whom I conversed were not confident as to the reception a teacher would meet with from the rajahs, of whom they stand in great fear. ‘We are but a little stream, he the great ocean,’ said one of them. They see and feel too, their vast inferiority to Europeans: ‘our people are all mind,’ i. e. very stupid, was their expressive language. Many of them read Malay, and received books gladly. One of them said there was a man here three or four years ago, who gave books to some of his countrymen to carry to their homes, where they were read with great pleasure. I sent a plain, neatly bound Bible to the sultan of Broonee; and gave to the traders some tracts to be distributed among their friends. The rajahs of Serowa and Shadung hold their authority from the sultan, who is a Malay. There is no Dutch authority in that part of the island; but several European ships visit it to obtain pepper and other articles for the Chinese market.

“17th. Visited the people from Borneo, on board their prows. When I spoke to them of a man’s going to dwell among them and teach them things that would be useful to them, they expressed a desire to learn what our books teach, and the various things which give the English the advantages they enjoy over the natives of these countries. When about to leave, I gave them a New Testament, and a few tracts, which were all well received, and more called for.

“18th. Went on board two prows from Mocha, which is two or three days sail west from the capital of Borneo. The people gathered around me, and listened with the most pleasing attention, while I spoke to them of the object of my visit and made known to them the

most important truths of the gospel. They were much pleased with the proposal that some one should go to reside with them and teach them 'those doctrines,' and useful things. They said, the sultan would certainly be much in favor of it, and rejoice to receive them. They told me that the captain of the vessel which I visited some days ago, is a great man in Borneo, and that the sultan consults with him on all affairs of importance; if therefore he favors a teacher's going thither, the sultan will do so of course. On board of one of the vessels, the captain seemed to fear some treachery when I offered him books; and excused himself from receiving them, saying he had just arrived, had sold little, and had nothing to offer in return. I told him all I asked was, that he would regard me as a friend, and read the New Testament with an attentive, believing heart, and carry that and the tracts home for his friends to read. On being satisfied that they were a gift, he accepted them very gratefully.

"20th. Went to visit the prows from Borneo, and called to see the 'great man,' spoken of the other day. I found with him his son, a large stout man, who feels his dignity, and talks loud and long, and with many graceful gestures. He showed me his head, and asked me if I could tell by looking at it, whether he would become sultan, and be prosperous or not. I told him none but God could tell that; and that if men pretended to do so, it was all deception. He had already obtained some knowledge of the Christian religion, and seemed very urgent for books, and described those which he especially wished to obtain: 'one to teach him his duty to himself, or how he must do in respect to himself; another to teach him his duty towards his prince, parents, &c.; and a third to teach him his duty towards God, and how his soul can be saved.' I told him the Bible contains adequate instruction on all these points, sometimes spoken in precepts, and at others taught by examples to be imitated or avoided; and that he who reads it with a teachable and sincere heart, will find it a sufficient guide. 'This then,' said he, 'is the book I want.' He said he came hither not as others to trade, but for the purpose of learning what would be useful to him, and enable him to exert a proper influence upon his countrymen; and he would have me think a principal reason of his coming was to learn respecting the doctrines of the books. But I suspect his visit is rather one of curiosity, than of religious inquiry. He said if I would give him the book referred to, he should read it; and if good, communicate its contents to others, &c.; and my name should be very great in all those regions—an appeal to my vanity to induce me to give him the book.

"After a long talk,—in which he convinced me that he was a savage chief, of more than usual natural ability, and desirous of obtaining knowledge, but proud, ignorant, and probably deceitful,—we parted with an agreement, that my interpreter should meet him on Monday morning and conduct him to my room, where he is to see all the books I have, and to receive a Bible in Malay; and then we are to visit the American consul, Mr. Balestier and his lady.

"I next went to a large prow, with a crew of 100 men; and took

my seat as usual, cross-legged upon the mat, where the captain sits and receives visitors. I was immediately surrounded by those who were anxious for books, of which, and the salvation of the soul, I spoke a few minutes. I then presented a New Testament to each of the two principal persons on board, and began to distribute tracts, when immediately the circle narrowed, and a score or two of hands were extended for books. It was with difficulty that I prevented them from being taken away from me *en masse*; and when put in the hands of individuals, from being torn from them by others who had placed their hands on them at nearly the same instant. As soon as one obtained a tract, he retired and made way for others.

"22d. This morning I received the Borneo chief and conversed with him some time. He came with six or eight attendants, and maintained his dignity and ease of deportment very well. I endeavored to draw his attention to religious subjects; but he seemed rather bent on learning other things, though he gave some attention. I gave him a Bible, and explained to him how it is the word of God and not of man, by comparing it to my words which he receives by the mouth of my interpreter, whom I have made understand what I wish to say to him; so God made holy men understand what he wished to say to us, and they wrote it down as in this book. After about an hour we went to the house of Mr. Balestier, where the chief gratified the curiosity of several foreigners, and gave them an opportunity to make many inquiries respecting the products and trade of Borneo. He was then shown round the house, and appeared highly pleased with what he saw. He maintained his gravity well—such as it was—throughout the whole visit.

"His dress to-day consisted of a cloth of the size of a common handkerchief, tied tastefully around his head; a waistcoat, with arms of calico; a red and blue checkered sarang, i. e. a piece of cloth with the ends sown together and worn loosely about the body and shifted at pleasure; and a pair of pantaloons, which reached to the calf of the leg: these were all made in Borneo. When walking in the sun, he carried an umbrella, which I have seen no other one of his countrymen do. To-morrow he is to come again, and see the printing office, &c. After he had gone, six other men from Borneo came for books. I gave them two Testaments and a few tracts: they said the chief, who had just visited me, is next in rank to the sultan, and his counselor on every occasion."

Siam. We have letters from Siam to Oct. 3d. The Rev. Stephen Johnson and the Rev. Charles Robinson, with their families, reached Bankok, the 25th of July last. On their arrival, Mr. Jones kindly received them into his own house. Some effort was made, 'by evil minded individuals' to revive an old edict against the distribution of books; but it proved abortive. Mr. Jones and his family have been called to endure severe affliction; in Oct. 1833, they lost a little son; in July last, a daughter aged two and a half years. Mr. and Mrs. J. have also both been sick with fever.

ART. VII. *Journal of occurrences: Proclamation against the hong merchants conniving at and abetting vice in foreigners; imperial edict against extortions of hong merchants.*

We have no pleasure, but rather the opposite feeling, in laying before our readers the two following official papers. The first, (or something like it,) is an annual production, usually published at the commencement of the business season. In consequence of a remonstrance, it did not make its appearance during the last two years; but to make up for that deficiency, the present edition has been republished by the chief magistrates of Nanhai and Pwanyu. The contrast which is drawn in this paper between the members of the present eo-hong and the shameless merchants of former times is a curious specimen of Chinese rhetoric, and shows how much it behooves the present fraternity to have 'a tender regard for their face,' lest they should lose their present high reputation for propriety and respectability.—It is much to be regretted that the barbarians should ever afford any occasion for such a proclamation; and we would never screen from just reproach such as are guilty; but we greatly err in the opinion, if it is not the duty of the foreign residents to protest against such documents being placarded before their own eyes, and on their own dwellings. If there are malefactors, let them be tried and punished according to the law, but let not the community suffer such wrongful insult and injury.

Proclamation against the hong merchants conniving at and abetting vice in foreigners. Issued by the governor and hoppo, Nov. 15th, 1834.

Loo, governor of the provinces Kwangtung and Kwangse, and Päng, superintendent of customs of Canton, &c. hereby issue a severe interdict.

The barbarians of outside nations who trade within the central territories, are all in their spoken language unintelligible to, and in their written language different from, (the Chinese). It is therefore very difficult for them to understand clearly the proprieties, the laws, and the prohibitory orders of the celestial empire; and on this account hong security merchants, and linguists, have been appointed to rule and control commercial transactions. These persons ought, doubtless, continually to instruct and guide (the barbarians); to repress their pride and profligacy; and to insist on causing them to turn with all their hearts towards renovation; that both parties may enjoy the repose of gladness and gain,—every one keeping in his own sphere, and minding his proper business. Moreover, the security merchants are all men of property and respectable family; it the more behooves them, therefore, to have a tender regard for their face and reputation, to trade with fairness and equity, not to cheat or deceive; then they will certainly be able to obtain the confidence of men from a distance.

Now we find on inquiry, that formerly there was a set of lawless, shameless hong merchants, who, whenever the barbarians entered the port and took lodgings, endeavored to make gain of them. For this purpose they adopted a hundred schemes to meet their wishes; bought young boys for them, to act as servants and attendants, or procured boat prostitutes for them to gratify their libidinous dispositions; by so doing, not only ruining the morals and manners of the public, but also, it is to be apprehended, creating disturbances.

About this (the present) time, the foreign ships are successively arriving; and it is really feared, that lawless vagabonds will again tread in their old footsteps. Therefore, besides ordering strict search to be made for the purpose of seizure, we unite in issuing this severe interdict. To this end, we address it to the security merchant, the linguists, and the patrol and watchmen behind the factories, requiring their universal acquaintance herewith.

Hereafter, all are peremptorily required to have a tender regard for their face and reputation, and to repent, with bitter contrition, of their former faults. At every landing place behind the hongs, (i. e. in the front of the factories,) where barbarians reside, they must not allow the *tanka* boats to anchor. And when barbarians pass up or down between Canton and Whampoa, they must not seek out and hire for them *tanka* boats having families on board.

As to the foreign menials whom they bring with them, they are in every way sufficient to attend on and serve the barbarian merchants; they are not at all permitted to hire and employ natives. If any presume to continue to hire Chinese and young boys for them as servants; or, forming unlawful connections with barbarians, lead them clandestinely to the *tanka* boats, to drink wine and sleep with courtezans; or, under the darkness of night, secretly take shore-prostitutes into the factories;—so soon as the patrol and watchmen, having found and seized them, report the fact, or so soon as such practices shall have been otherwise found out, the lawless barbarians, together with the security merchants and linguists, shall assuredly be sent to the local officers, to be tried and punished according to law, with severity.

As to the appointed patrol behind the factories, and the constables of the district, if they presume to accept of bribes purposely to connive at, screen, and conceal such practices, they shall, so soon as it is discovered, be made to wear the cangue for one month, on the spot; and at the expiration of that time shall be brought before our court, and immediately edeigned to death.

We, the governor and hoppo, will firmly adhere, without deviation, to the law, and assuredly, will not show the slightest indulgence. Let every one obey with trembling fear. Be careful not lightly to make experiment. A special proclamation.

Imperial edict against extortions of the hong merchants under the name of duties, and against contracting debts to foreigners.

At Canton there are merchants who have of late been in the habit of levying private duties, and incurring debts to barbarians; and it is requested that regulations be established to eradicate utterly such misdemeanors.

The commercial intercourse of outside barbarians with the inner land, is owing, indeed, to the compassion exercised by the celestial empire. If all the duties which are required to be paid, can indeed be levied according to the fixed tariff, the said barbarian merchants must certainly pay them gladly, and must continually remain tranquil. But if, as is now reported, the Canton merchants have of late been in a feeble and deficient state, and have, in addition to the governmental duties, added also private duties; while fraudulent individuals have further taken advantage of this to make gain out of the custom-house duties, peeling off (from the barbarians) layer after layer, and have gone also to the extreme degree of the government merchants, incurring debts to the barbarians, heaping thousands upon ten thousands;—whereby are stirred up sanguinary quarrels:—if the merchants, thus falsely, and under the name of tariff duties, extort each according to his own wishes, going even to the extreme degree of incurring debts, amount upon amount, it is not matter of surprise, if the said barbarian merchants, unable to bear their grasping, stir up disturbances. Thus, with regard to the affair this year of the English lord Napier and others disobeying the national laws and bringing forces into the inner river, the barbarians being naturally crafty and artful, and gain being their only object, we have no assurance that it was not owing to the numerous extortions of the Canton merchants, that their minds being discontented, they thereupon craftily thought to carry themselves with a high hand. If regulations be not plainly established, strictly prohibiting these things, how can the barbarous multitude be kept in subjection, and misdemeanors be eradicated?

Let Loo and his colleagues examine with sincerity and earnestness, and if offenses of the above description exist, let them immediately inflict severe punishment; therefore let there not be the least connivance or screening. Let them also, with their whole hearts, consult and deliberate; and report fully and with fidelity as to the measures, they, on investigation, propose for the secure establishment of regulations; so as to create confident hopes that the barbarians will be disposed to submit gladly, and that fraudulent merchants will not dare to indulge in peeling and scraping them. Then will they (Loo and his colleagues) not fail of fulfilling the duties of their offices. Make known this edict. Respect this.

